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'Nabis sine cortice.'—Hor.

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PREFACE.

AFTER several years' experience in teaching Greek, and the use of various elementary manuals, none of which I find wholly satisfactory, I have put together the materials of the present work, in the hope that I may make the early study of Greek more interesting and less irksome to young beginners.

My objections to the ordinary Delectuses are, first, the impossibility of awakening anything like an *interest* in the short detached sentences of which they consist—an objection to which even the best and most modern are open, however carefully they are compiled; secondly, the attempt to illustrate *all* forms and constructions in an elementary book, instead of confining the pupil's attention, *at first, exclusively* to the *commonest* parts of accidence and syntax; and thirdly, as the sentences are taken from a great multitude of authors of all ages, prose and verse often intermixed, there is a great difficulty in getting the learner to appreciate style and purity of diction: whereas I hope, by confining the attention to three or four authors, to enable those who use this book imper-

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ceptibly to acquire some critical judgment, in ever so small a degree, as to difference of style.

I have chosen some easy narratives and parables from S. Luke, as the purest in style and the most classical of the Evangelists; some short fables from Æsop, and odes from Anacreon, more for their ease and simplicity of diction, than from any belief in their genuineness; and some well-known passages in Xenophon. I trust that any boy who has honestly worked through this book, which may be used from the first day on which he learns to read the Greek words, will have a good practical knowledge of all the commonest, and of many of the more peculiar, forms and constructions of the Greek language, and an extensive copia verborum with which to commence the Anabasis of Xenophon, to which it is meant to be a stepping stone.

Although, *at first sight*, too much help may seem given, still, I trust it will, on examination, be found that this is only a seeming objection; as the work is strictly progressive in character, the questions becoming harder, lesson by lesson. The words at first are arranged under their proper parts of speech, so that each pupil can be assigned exactly what he ought to learn, according to his progress in Greek grammar, whether his knowledge of it ceases at the nouns, adjectives, pronouns, or one or more species of verbs; and if *re-translation* is frequently used, he will be taught to apply, from the very first, the forms and rules that he learns in his grammar, in-

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stead of waiting, as is often the case, for six months, or even a year or more, before he is called upon to analyse a sentence, or to do more than exercise his memory on dry and unemployed paradigms.

This work is especially adapted to Wordsworth's Greek Grammar; but it may be as easily used with other grammars. The only other apparatus required is my "Irregular Greek Verbs, tabularly arranged" on a card, price one shilling, published by Messrs. Longmans, which contains, besides a classification of the verbs, an appendix, giving "a few hints on Greek Grammar for Beginners."

JOHN DAY COLLIS, D.D.

BROMSGROVE: October 1, 1860.

PREFACE TO THE THIRD EDITION.

IN the third Edition I have cancelled the six pages containing the Greek Version of the Canticles in the Book of Common Prayer, and have substituted an Appendix containing fourteen pages of Xenophon.

J. D. C.

BROMSGROVE: March 17, 1863.

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Page
1
5
44
55
61
72
81
125
142
147
157
165

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PONTES GRÆCI.

STEPPING-STONE FROM THE BEGINNING OF GREEK GRAMMAR TO XENOPHON.

PART I.

(*To be learned by heart.*)

I.

The Lord's Prayer.—St. Matt. vi. 9—13.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
ἁγιασθήτω τὸ ὄνομά σου·
ἐλθέτω ἡ βασιλεία σου·
γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ,
καὶ ἐπὶ τῆς γῆς.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα
εἰς τοὺς αἰῶνας. ἀμήν.

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CONTENTS.

		Page
PART I.	The Lord's Prayer, the Ten Commandments, &c.	1
II.	Gospel Extracts, from S. Luke . . .	5
III.	Fables from Æsop	44
IV.	Easy Odes from Anacreon . . .	55
V.	The Choice of Hercules	61
VI.	The Battle of Cunaxa	72
VII.	Gospel Extracts construed . . .	81
VIII.	Fables from Æsop construed . .	128
IX.	Vocabulary to Anacreon . . .	142
X.	Vocabulary to Choice of Hercules .	147
XI.	Vocabulary to Battle of Cunaxa .	157
XII.	The Character of Cyrus, and The Return of the Ten Thousand	165

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εἰς τοὺς αἰῶνας. ἀμήν.

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II.

The Ten Commandments. — Exodus xx. 1—17.

Καὶ ἐλάλησε Κύριος πάντας τοὺς λόγους τούτους, λέγων, Ἐγώ εἰμι Κύριος ὁ Θεός σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας.

First Commandment.

Οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

Second Commandment.

Οὐ ποιήσεις σεαυτῷ εἴδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

Οὐ προσκυνήσεις αὐτοῖς, οὐδὲ λατρεύσεις αὐτοῖς· Ἐγὼ γάρ εἰμι Κύριος ὁ Θεός σου, Θεὸς ζηλωτὴς, ἀποδίδους ἁμαρτίας πατέρων ἐπὶ τέκνα, ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσί με, καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσί με, καὶ τοῖς φυλάσσουσι τὰ προστάγματά μου.

Third Commandment.

Οὐ λήψῃ τὸ ὄνομα Κυρίου τοῦ Θεοῦ σου ἐπὶ ματαίῳ· οὐ γὰρ καθαρίσει Κύριος ὁ Θεός σου τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ.

Fourth Commandment.

Μνήσθητι τῆς ἡμέρας τῶν σάββατων, ἁγιάζειν αὐτήν.

Ἓξ ἡμέρας ἐργᾷ, καὶ ποιήσεις πάντα τὰ ἔργα σου.

Τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα Κυρίῳ τῷ Θεῷ σου· οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον σὺ, καὶ ὁ υἱός

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σου, καὶ ἡ θυγάτηρ σου, ὁ παῖς σου, καὶ ἡ παιδίσκη σου, ὁ βοῦς σου, καὶ τὸ ὑποζύγιόν σου, καὶ πᾶν κτῆνος, καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί.

Ἐν γὰρ ἓξ ἡμέραις ἐποίησε Κύριος τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς, καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ· διὰ τοῦτο εὐλόγησε Κύριος τὴν ἡμέραν τὴν ἑβδόμην, καὶ ἡγίασεν αὐτήν.

Fifth Commandment.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἣν Κύριος ὁ Θεός σου δίδωσί σοι.

Sixth, Seventh, and Eighth Commandments.

Οὐ φονεύσεις. Οὐ μοιχεύσεις. Οὐ κλέψεις.

Ninth Commandment.

Οὐ ψευδομαρτυρήσεις κατὰ τὸν πλησίον σου μαρτυρίαν ψευδῆ.

Tenth Commandment.

Οὐκ ἐπιθυμήσεις της γυναικὸς τοῦ πλησίον σου· οὐκ ἐπιθυμήσεις τῆς οἰκίας τοῦ πλησίον σου, οὔτε τοῦ ἀγροῦ αὐτοῦ, οὔτε τοῦ παιδὸς αὐτοῦ, οὔτε τῆς παιδίσκης αὐτοῦ, οὔτε τοῦ βοὸς αὐτοῦ, οὔτε τοῦ ὑποζυγίου αὐτοῦ, οὔτε παντὸς κτήνους αὐτοῦ, οὔτε ὅσα τῷ πλησίον σου ἐστί.

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III.

Evangelical Summary of the Decalogue. — S. Matt xxii. 37—40.

Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή· δευτέρα δὲ ὁμοία αὐτῇ·

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

IV.

The Apostles' Creed.

Πιστεύω εἰς Θεὸν Πατέρα παντοκράτορα,
ποιητὴν οὐρανοῦ καὶ γῆς·
καὶ εἰς Ἰησοῦν Χριστὸν τὸν υἱὸν αὐτοῦ τὸν μονογενῆ,
Κύριον ἡμῶν, συλληφθέντα ἐκ Πνεύματος Ἁγίου,
γενηθέντα ἐκ Μαρίας τῆς παρθένου·
παθόντα ἐπὶ Ποντίου Πιλάτου,
σταυρωθέντα, θανόντα, καὶ ταφέντα·
κατελθόντα εἰς ᾅδου·
τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ νεκρῶν·
ἀνελθόντα εἰς οὐρανούς, καθεζόμενον ἐκ δεξιῶν
τοῦ Πατρὸς τοῦ παντοκράτορος·
ὅθεν μέλλει ἔρχεσθαι κρίνειν ζῶντας καὶ νεκρούς.
Πιστεύω εἰς Πνεῦμα Ἅγιον·
πιστεύω τὴν ἁγίαν ἐκκλησίαν καθολικὴν,
ἁγίων κοινωνίαν, ἄφεσιν ἁμαρτιῶν,
σαρκὸς ἀνάστασιν, ζωὴν αἰώνιον. ἀμήν.

END OF PART I.

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PART II.

GOSPEL EXTRACTS.

In the following notes: —

N. = Nouns, to be looked out in Wordsworth's Greek Grammar, §§ 14 to 29. Many of the most irregular will be found declined at length in the Appendix to the Author's Card of "Irregular Greek Verbs." (Gk. Cd. = Greek Card.)

A. = Adjectives, Wordsworth, §§ 30 to 32. For comparison of adjectives, see Gk. Cd., App. 4.

P = Pronouns, W., § 37. Gk. Cd., App. 5.

V. = Verbs. V. ω. Verbs in ω or ομαι[a], W., §§ 41 and 42. Gk. Cd., App. 7.
V. μι. Verbs in μι, W., §§ 71 to 75. εἰμί, Gk. Cd., App. 6
Compounds of ἵστημι, Gk. Cd., App. 8.
V. contr. Contracted verbs, W., § 43.

A. = Adverbs, capable of comparison, W., § 97. Gk. Cd., App. 4

All declinable parts of speech may be parsed according to the "Parsing Form," page 175.

[a] Deponent verbs will be marked as they occur.

LESSON I.

S. Luke ii. 41. — Jesus taken by his Parents to Jerusalem.

41. Καὶ ἐπορεύοντο οἱ γονεῖς τοῦ Ἰησοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

42. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς·

43. Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν

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αὐτοὺς, ὑπέμειναν Ἰησοῦς ὁ παῖς ἐν Ἱερουσᾰλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ.

N. 1. γονεῖς. 2. Ἰησοῦς. 3. τὸ ἔτος. 4. ἑορτῇ. 5. πάσχα. 6. τὸ ἔθος. 7. ἡμέρας. 8. παῖς. 9. μήτηρ.
P. αὐτῶν.
V. ω. 1. ἐπορεύοντο. 2. ἐγένετο. 3. ἀναβάντων. 4. τελειωσάντων. 5. ὑποστρέφειν. 6. ὑπέμειναν. 7. ἔγνω.

---

1. Name the prepositions above, and their cases.
2. When is οὐ used, when οὐκ, when οὐχ ?
3. ἀναβάντων αὐτῶν, why the genitive ?

LESSON II.

S. Luke ii. 44. — The same.

44. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς·

45. Καὶ οὐχ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσᾰλὴμ, ζητοῦντες αὐτόν.

46. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκᾰ́λων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

N. 1. συνοδία. 2. ἡμέρας. 3. ὁδὸν. 4. ἱερῷ. 5. διδασκάλων.
A. 1. γνωστὸς. 2. τρεῖς. 3. μέσος. 4. συγγενέσι.
P. αὐτὸν.
V. ω. 1. νομίσαντες. 2. ἦλθον. 3. εὑρόντες. 4. ὑπέστρεψαν. 5. ἐγένετο. 6. εὗρον. 7. καθεζόμενον. 8. ἀκούοντα.
V. μι. εἶναι.
V. contr. 1. ἀνεζήτουν. 2. ζητοῦντες. 3. ἐπερωτῶντα.

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1. Name the prepositions above, and their cases.
2. Why is εἶναι in the infinitive ?
3 Why is ἀκούοντα followed by a genitive ?

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LESSON III.

S. Luke ii. 47. — The same.

47. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

48. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.

49. Καὶ εἶπε πρὸς αὐτοὺς, Τί ἐζητεῖτέ με; οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναί με;

N. 1. συνέσει. 2. ἀποκρίσεσιν. 3. μήτηρ. 4. τέκνον. 5. πατὴρ.
A. πάντες.
P. 1. αὐτοῦ, why the genitive? 2. ἡμῖν. 3. κἀγὼ. 4. σὲ. 5. μέ.
V. ω. 1. ἀκούοντες. 2. ἐξεπλάγησαν. 3. ἤδειτε.
V. μι. 1. ἐξίσταντο. 2. εἶπε[a]. 3. εἶναι.
V contr. 1. ἰδόντες[b]. 2. ἐποίησας. 3. ὀδυνώμενοι. 4. ἐζητοῦμεν. 5. δεῖ.

1. Why is ὀδυνώμενοι (v. 48) plural and masculine?
2. What are the nominatives to ἐζητοῦμεν?
3. Why is the second με (v. 49) in the accusative?

[a] As being placed, for convenience, under φημί.
[b] As being placed under ὁράω.

LESSON IV.

S. Luke ii. 50. — The same.

50. Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

51. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

52. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

N. 1. τὸ ῥῆμα. 2. μήτηρ. 3. καρδίᾳ. 4. σοφίᾳ. 5. ἡλικίᾳ. 6 χάριτι. 7. Θεῷ. ἀνθρώποις.

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A. πάντα.
P. 1. αὐτοῖ. 2. ὃ. 3. ταῦτα. 4. αὐτῆς.
V. ω. 1. κατέβη. 2. ἦλθεν. 3. ὑποτασσομενος. 4. προέκοπτε.
V. μι. 1. συνῆκαν. 2. ἦν.
V. contr. 1. ἐλάλησεν. 2. διετήρει.

1. Name the prepositions above and their cases.
2. What case is ὃ (v. 50)?
3. What is the position of demonstrative pronouns?

LESSON V.

S. Luke iii. 1.—The Preaching of John the Baptist.

1. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καισάρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος.

2. Ἐπ' Ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ·

3. Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·

N. 1. ἔτει. 2. ἡγεμονίας. 3. Τιβερίου. 4. Καίσαρος. 5. Ποντίου. 6. Πιλάτου. 7. Ἰουδαίας. 8. Ἡρῴδης. 9. ἀδελφοῦ. 10. Τραχωνίτιδος. 11. χώρας. 12. Λυσανίου. 13. ἀρχιερέων. 14. ῥῆμα. 15. Θεοῦ. 16 ἐρήμῳ. 17. περιχωρον. 18. βάπτισμα. 19. μετανοίας. 20. ἄφεσιν 21. ἁμαστιῶν.
A. 1. πεντεκαιδεκάτῳ. 2. πᾶσαν.
V. ω. 1. ἡγεμονεύοντος. 2. ἐγένετο. 3. ἦλθεν. 4. κηρύσσων.
V. contr. τετραρχοῦντος.

1. Prepositions with cases.
2. Why is ἡγεμονεύοντος Ποντίου Πιλάτου in the genitive?
3. Put into Latin, "when Pontius Pilate was Procurator."
4. Account for all the other genitives in v. 1.
5. What feminine nouns in *os* occur in these verses

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LESSON VI.

S. Luke iii. 4. — The same.

4. Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

5. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.

6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

N. 1. βίβλῳ (fem.). 2. λόγων. 3. προφήτου. 4. φωνὴ. 5. ὁδὸν. 6. κυρίου. 7. τρίβους. 8. φάραγξ. 9. ὄρος. 10. βουνὸς. 11. σὰρξ. 12. σωτήριον. 13. Θεοῦ.

A. 1. εὐθείας. 2. πᾶσα. 3. σκολιὰ. 4. τραχεῖαι. 5. λείας.

P. αὐτοῦ.

V. ω. 1. γέγραπται. 2. λέγοντος. 3. ἑτοιμάσατε.

V. μι. ἔσται.

V. contr. 1. βοῶντος. 2. ποιεῖτε. 3. πληρωθήσεται. 4. ταπεινωθήσεται. 5. ὄψεται.

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1. Name the four feminine nouns in *os*, in v. 4.
2. Decline πᾶσα φάραγξ together; also πᾶν ὄρος.
3. Why is ἔσται (v. 5) singular?
4. What agrees with εὐθεῖαν?
5. Name all the active participles of ὁράω.

LESSON VII.

S. Luke iii. 7. — The same.

7. Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν

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Ἀβραάμ· λέγω γὰρ ὑμῖν, Ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

9. Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

N. 1. ὁ ὄχλος. 2. γεννήματα. 3. ἐχιδνῶν. 4. ὀργῆς. 5. καρπούς. 6. μετανοίας. 7. πατέρα. 8. λίθων. 9. τέκνα. 10. ἀξίνη. 11 ῥίζαν. 12. δένδρων. 13. πῦρ.
A. 1. ἄξιος. 2. πᾶν. 3. καλόν.
P. 1. αὐτοῦ. 2. τίς. 3. ὑμῖν. 4. ἑαυτοῖς. 5. τούτων.
V. ω. 1. ἔλεγεν. 2. ἐκποδευομένοις. 3. βαπτισθῆναι. 4. φυγεῖν. 5. μελλούσης. 6. ἄρξησθε. 7. λέγειν. 8. ἔχομεν. 9. ἐγεῖραι. 10. ἐκκόπτεται. 11. βάλλεται.
V. μι. 1. ὑπέδειξεν. 2. δύναται. 3. κεῖται.
V. contr 1. ποιήσατε. 2. ποιοῦν.

1. Show the position of demonstrative pronouns from these verses.
2. What words above cannot come first in a sentence?
3. Why is ἐγεῖραι (v. 8) the infinitive?

LESSON VIII.

S. Luke iii. 10. — The same.

10. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσομεν;

11. Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω.

12. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσομεν;

13. Ὁ δὲ εἶπε πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

N. 1. ὄχλοι. 2. χιτῶνας. 3. βρώματα. 4. τελῶναι. 5. διδάσκαλε
A. 1. δύο. 2. μηδὲν. 3. πλέον.
P. 1. αὐτὸν. 2. τί. 3. ὑμῖν.

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V. ω. 1. λέγοντες. 2. ἀποκριθεὶς. 3. λέγει. 4. ἔχων. 5. ἦλθον. 6 βαπτισθῆναι. 7. διατεταγμένον. 8. πράσσετε.
V. μι. 1. μεταδότω. 2. εἶπον.
V. contr. 1. ἐπηρώτων. 2. ποιήσομεν. 3. ποιείτω.

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1. Decline in the plural *οἱ ὄχλοι λέγοντες*, and *δύο χιτῶνες*.
2. What is the proper English of *ἀποκριθεὶς λέγει*? What is the literal English?
3. What is the singular of *δύο χιτῶνες*?
4. Decline *ὁ μὴ ἔχων*. Note *μὴ*, not *οὐ*, thus between the article and the participle.
5. Compare *πλέον* in the neuter singular and plural.

LESSON IX.

S. Luke iii. 14. — The same.

14. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτοὺς, Μηδένα διασείσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

15. Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς,

16. Ἀπεκρίνατο ὁ Ἰωάννης ἅπασι λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί·

N. 1. ὀψωνίοις. 2. λαοῦ. 3. καρδίαις. 4. Ἰωάννου. 5. Χριστὸς. 6. ὕδατι. 7. ἱμάντα 8. ὑποδημάτων. 9. Πνεύματι. 10. πυρὶ.
A. 1. μηδένα. 2. πάντων. 3. ἅπασι. 4. ἰσχυρότερος. 5. ἱκανὸς. 6. ἁγίῳ.
P. 1. ἡμεῖς. 2. τί. 3. ὑμῶν. 4. ἐγὼ. 5. οὗ.
V. ω. 1. στρατευόμενοι. 2. λέγοντες. 3. διασείσητε. 4. διαλογιζομένων. 5. ἀπεκρίνατο. 6. ἔρχεται. 7. λῦσαι. 8. βαπτίσει.
V. μι. 1. εἶπε. 2. εἴη.
V. contr. 1. ἐπηρώτων. 2. ποιήσομεν. 3. συκοφαντήσητε. 4. ἀρκεῖσθε 5. προσδοκῶντος.

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1. What is the Attic form of λαοῦ?
2. Why is it in the genitive? Give another instance of the same construction.
3. What would be the passive form of ἀπεκρίνατο?
4. Is the υ in ἰσχυρότερος long or short? How do you know this, from the form of the comparative?
5. In ἰσχυρότερός μου, why is μου the genitive? What case follows the comparative in Latin?
6. Compare ἱκανὸς.
7. Why is λῦσαι in the infinitive?
8. Is the υ in λύω always long?

LESSON X.

S. Luke iii. 17. — The same.

17. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

18. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·

19. Ὁ δὲ Ἡρῴδης ὁ τετράρχης, (ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ἃ ἐποίησε πονηρὰ,) κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

N. 1. πτύον. 2. χειρὶ. 3. ἅλωνα. 4. σῖτον. 5. ἀποθήκην. 6. ἄχυρον. 7. πυρὶ. 8. λαὸν. 9. Ἡρῴδης. 10. τετράρχης. 11. Ἰωάννην. 12. φυλακῇ.

A. 1. ἀσβέστῳ. 2. πολλὰ. 3. ἕτερα. 4. πάντων. 5. πονηρὰ.

P. 1. οὗ. 2. ἃ.

V. ω. 1. διακαθαριεῖ. 2. συνάξει. 3. κατακαύσει. 4. εὐηγγελίζετο. 5. ἐλεγχόμενος. 6. κατέκλεισε.

V. contr. 1. παρακαλῶν. 2. ἐποίησε.

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1. Trace the derivation of the English word *booth*.
2. What verbs in αίω make αύσω in the future?
3. What English word is derived from καίω?
4. Decline together πῦρ ἄσβεστον (sing.), πολλὰ καὶ ἕτερα (plur.), Ἡρῴδης ὁ τετράρχης (sing.), Ἡρωδιὰς ἡ γυνὴ (sing.), Φίλιππος ὁ ἀδελφὸς (sing.).
5. What is the Attic form of λαὸν?

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6. What is a tetrarch?
7. Which Herod is here meant? What relation was he to Herod the Great?
8. What was the name of the prison?

LESSON XI.

S. Luke iii. 21. — The Baptism of Jesus.

21. Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐρανὸν,

22. Καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα.

N. 1. λαὸν. 2. Ἰησοῦ. 3. οὐρανὸν. 4. πνεῦμα. 5. εἴδει. 6. περιστερὰν. 7. φωνὴν. 8. υἱὸς.
A. 1. ἅπαντα. 2. ἅγιον. 3. σωματικῷ. 4. ἀγαπητὸς.
P. 1. μου. 2. σοὶ.
V. ω. 1. ἐγένετο, γενέσθαι. 2. βαπτισθῆναι, βαπτισθέντος. 3. προσευχομένου. 4. ἀνεῳχθῆναι. 5. καταβῆναι. 6. λέγουσαν.
V. contr. ηὐδόκησα.

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1. Decline the nouns above, with the article.
2. ἐν τῷ βαπτισθῆναι — how can the infinitive be made into a substantive in Greek and Latin?
3. Decline ἅπας ὁ λαὸς together.
4. Ἰησοῦ βαπτισθέντος, why the genitive?
5. Decline together βαπτισθεὶς καὶ προσευχόμενος in the singular.
6. What is there peculiar in the form ἀνεῳχθῆναι? Why is it in the infinitive?
7. Why is τὸν οὐρανὸν the accusative? Are there any other accusatives here to be accounted for in the same way?
8. Give the genitive and dative of τὸ Πνεῦμα τὸ ἅγιον.
9. Decline together σωματικὸν εἶδος and φωνὴ λέγουσα, in all the numbers.
10. σὺ εἶ. So through the present of εἰμὶ, *to be*, with the pronouns prefixed.
11. Mention other incidents in our Lord's baptism; 12, and instances of other voices from heaven.

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LESSON XII.

S. Luke v. 1. — The Miraculous Draught of Fishes.

1. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρετ·

2. Καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα.

3. Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

N. 1. ὄχλον. 2. λίμνην. 3. ἁλιεῖς. 4. δίκτυα. 5. γῆς. 6. πλοίου.
A. 1. δύο. 2. ὀλίγον.
P. 1. αὐτῷ. 2. ὃ.
V. ω. 1. ἐπικεῖσθαι. 2. ἀποβάντες, ἐμβὰς. 3. ἀπέπλυναν. 4. ἐπαναγαγεῖν. 5. καθίσας. 6. ἐδίδασκεν.
V. μι. 1. ἦν. 2. ἑστῶτα.
V. contr. 1. εἶδε. 2. ἠρώτησεν.

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1. Give instances from these verses of the infinitive used as a gerund.
2. Why is τὸν ὄχλον in the accusative?
3. Why is τοῦ ἀκούειν in the genitive?
4. What are the various names of this lake in the New Testament? What is it called in the Old Testament? Describe its position.
5. Give the genitive and dative of ἓν πλοῖον, ἐν τῶν πλοίων, δύο πλοῖα, ἁλιεῖς ἀποβάντες.
6. What change takes place in the preposition in ἐμβαίνω?
7. Why is τοῦ Σίμωνος the genitive?
8. Who was Σιμὼν? What else is he called? Where did he come from? Who was his brother? What was his father's name? How do you know this?
9. Why is ν added to ἠρώτησεν? What is this ν called? To what is it added?
10. ἐδίδασκεν ἐκ τοῦ πλοίου. Did our Lord do so on any other occasion?

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LESSON XIII.

S. Luke v. 4. — The same.

4. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

5. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.

6. Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύων πλῆθος πολύ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν,

7. Καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

N. 1. τὸ βάθος. 2. δίκτυα. 3. ἄγραν. 4. ἐπιστάτᾰ. 5. ῥήματι. 6. ἰχθύων. 7. τὸ πλῆθος. 8. μετόχοις.
A. 1. ὅλης. 2. οὐδὲν. 3. ἀμφότερα.
P. 1. ὑμῶν. 2. τοῦτο.
V. ω. 1. ἐπαύσατο. 2. ἐπανάγαγε. 3. ἀποκριθεὶς. 4. ἐλάβομεν. 5. συνέκλεισαν. 6. κατένευσαν. 7. ἐλθόντας, ἦλθον. 8. βυθίζεσθαι.
V. μι. 1. εἶπε. 2. διερρήγνυτο. 3. ἔπλησαν.
V. contr. 1. λαλῶν. 2. χαλάσατε. 3. κοπιάσαντες. 4. ποιήσαντες.

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1. Why is λαλῶν a participle?
2. How is ἀποκριθεὶς εἶπε to be translated? How quite literally?
3. What is the Jewish name for ἐπιστάτα? Is it used by St. Luke? What other Greek word might be used instead of ἐπιστάτα? (See Lesson XXV. v. 25.)
4. Decline ὅλη ἡ νὺξ, πλῆθος πολὺ, and τὸ ἕτερον πλοῖον throughout.
5. συνέκλεισαν — what change takes place in the preposition in this word?
6. Who were the μέτοχοι?
7. Why is ἐλθόντας (v. 7) in the accusative?
8. What is the construction of τοῦ συλλαβέσθαι?
9. Why is συλλαβέσθαι followed by αὐτοῖς?
10. ὥστε βυθίζεσθαι αὐτά — why is βυθίζεσθαι in the infinitive? What case is αὐτά?
11. What miracles happened on or near the Lake of Gennesaret?
12. What other miraculous draught of fishes took place? Who were present on each occasion?

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LESSON XIV.

S. Luke v. 8. — The same.

8. Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ λέγων, Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε.

9. Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον·

10. Ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

11. Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

N. 1. γόνασι. 2. ἀνὴρ. 3. ἁμαρτωλὸς. 4. Κύριε. 5. Θάμβος. 6 Ἰάκωβον. 7. Ἰωάννην. 8. υἱοὺς. 9. πλοῖα. 10. γῆν.

A. ἅπαντα.

P. οἳ.

V. ω. 1. προσέπεσε. 2. λέγων. 3. ἔξελθε. 4. περιέσχεν. 5. συνέλαβον. 6. καταγαγόντες.

V. μι. 1. εἰμὶ. 2. εἶπε. 3. ἔσῃ. 4. ἀφέντες.

V. contr. 1. ἰδὼν. 2. φοβοῦ. 3. ζωγρῶν. 4. ἠκολούθησαν.

1. Give the oblique cases of Σίμων Πέτρος.

2. What are oblique cases and oblique moods? Why so called? Derivation of πτῶμα or πτῶσις = *casus*? Of *casus*? What is the *casus rectus*?

3. Account for the prepositions in ἔξελθε ἀπ' ἐμοῦ.

4. What are the oblique forms of ἐγὼ when preceded by a preposition?

5. Decline ἀνὴρ ἁμαρτωλὸς, πάντες οἱ σὺν αὐτῷ, ἡ ἄγρα τῶν ἰχθύων.

6. Why is ᾗ (v. 9) in the dative? What would be the proper case? What is the Greek for "*I use the books which I have?*"

7. Oblique cases of Ἰωάννης καὶ Ἰάκωβος υἱοὶ Ζεβεδαίου.

8. Who was the father of Zebedee's children? Who was their mother? Where is she mentioned in the Gospels? What became of her sons?

9. οἳ ἦσαν κοινωνοὶ — why is κοινωνοὶ the nominative? Is this like the Latin? Put the phrase into Latin.

10. Explain ἀπὸ τοῦ νῦν.

11. How does ἔσῃ ζωγρῶν differ from ζωγρήσεις?

12. What is the difference between ἀνάγειν and κατάγειν πλοῖον or ναῦν?

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LESSON XV.

S. Luke vii. 1. — Cure of the Centurion's Servant.

1. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.

2. Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.

3. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

4. Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες, Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο.

N. 1. ῥήματα. 2. ἀκοὰς. 3. λαοῦ. 4. ἑκατοντάρχου. 5. δοῦλος. 6. πρεσβύτερους. 7. Ἰουδαίων.
A. ἄξιος.
P. 1. ᾧ. 2. τοῦτο.
V. ω. 1. εἰσῆλθεν. 2. ἤμελλε. 3. ἀκούσας. 4. ἀπέστειλε. 5. ἐλθὼν. 6. διασώσῃ. 7. παραγενόμενοι. 8. λέγοντες. 9. παρέξει.
V. μι. 1. ἦν. 2. ἐστὶν.
V. contr. 1. ἐπλήρωσε. 2. τελευτᾶν. 3. ἐρωτῶν. 4. παρεκάλουν.

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1. Decline πᾶν τὸ ῥῆμα.
2. Where is Capernaum? Mention circumstances which happened there. Why is it called our Lord's own city?
3. What is a centurion? Give the derivation of the Greek and Latin names.
4. Oblique cases of ἑκατόνταρχος τις?
5. Explain κακῶς ἔχων.
6. What verbs take ἡ for augment, instead of ἐ?
7. ὃς ἦν αὐτῷ ἔντιμος. (See Lesson XIV. 9.)
8. Translate ἐλθὼν διασώσῃ. (See Lesson XIII. 2.)
9. Why is διασώσῃ in the subjunctive?
10. Does any other miracle resemble this?
11. What is this δοῦλος called elsewhere? (See v. 7.)
12. What are πάντα τὰ ῥήματα αὐτοῦ alluded to in v. 1?

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LESSON XVI.

S. Luke vii. 5. — The same.

5. Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.

6. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·

7. Διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

N. 1. τὸ ἔθνος. 2. συναγωγὴν. 3. οἰκίας. 4. φίλους. 5. Κύριε. 6. στέγην. 7. λόγῳ. 8. παῖς.

P. 1. ἡμῶν. 2. ἐμαυτὸν.

V. ω. 1. ἐπορεύετο. 2. ἀπέχοντος. 3. ἔπεμψε. 4. λέγων. 5. σκύλλου. 6. εἰσέλθῃς, ἐλθεῖν.

V. μι. εἰπὲ.

V. contr. 1. ἀγαπᾷ. 2. ᾠκοδόμησεν. 3. ἠξίωσα. 4. ἰαθήσεται.

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1. Why is there a subscript in ἀγαπᾷ, ᾠκοδόμησεν, αὐτῷ, εἰσέλθῃς, and λόγῳ?
2. What instance of the genitive absolute occurs above?
3. Compare ἱκανὸς.
4. Derivation of διὸ?
5. What is the difference between εἶπε and εἰπὲ, εἶπον and εἰπὸν?
6. Decline ὁ παῖς μου throughout.
7. Account for all the oblique cases above.
8. μακρὰν (v. 6) — what part of speech? What would be the full form of the expression?
9. Classify all the indeclinable words above.
10. When is μὴ used? With what tenses and moods? What is the Latin for it?

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LESSON XVII.

S. Luke vii. 8.—The same.

8. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

9. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

10. Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

N. 1. ἄνθρωπος. 2. ἐξουσίαν. 3. στρατιώτας. 4. δούλῳ. 5. πίστιν. 6. οἶκον.

P. 1. ἐμαυτὸν. 2. τούτῳ, ταῦτα. 3. ὑμῖν. 4. τοσαύτην.

V. ω. 1. τασσόμενος. 2. ἔχων. 3. πορεύθητι, πορεύεται. 4. ἔρχου, ἔρχεται. 5. ἀκούσας. 6. ἐθαύμασεν. 7. στραφεὶς. 8. εὗρον. 9. ὑποστρέψαντες. 10. πεμφθέντες. 11. ὑγιαίνοντα.

V. contr. 1. Ποίησον, ποιεῖ. 2. ἀκολουθοῦντι. 3. εἶπε. 4. ἀσθενοῦντα.

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1. What pronouns have no nominative? Why? What is used as the nominative when emphatic?
2. What words of three terminations make *o* in the neuter?
3. Account for the datives in v. 9.
4. Put into Latin οὐδὲ ἐν τῷ Ἰσραήλ.
5. What is the English of εὗρον in v. 9? in v. 10?
6. In what particular point did the Centurion show his faith?
7. How many Evangelists record this miracle?
8. Quote a parallel circumstance in another miracle wrought by our Lord (v. 10).

LESSON XVIII.

S. Luke vii. 11. — Raising of the Widow's Son at Naïn.

11. Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολύς.

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12. Ὡς δὲ ἤγγϊσε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

13. Καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.

14. Καὶ προσελθὼν ἥψατο τῆς σοροῦ· (οἱ δὲ βαστάζοντες ἔστησαν·) καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

N. 1. πόλιν. 2. μαθηταὶ. 3. πύλῃ. 4. μητρὶ. 5. ἡ σορὸς (with article). 6. νεανίσκε.
A. 1. ἱκανοὶ. 2. πολὺς.
P. 1. αὐτῷ. 2. σοὶ.
V. ω. 1. ἐγένετο. 2. ἐπορεύετο, συνεπορεύοντο. 3. ἤγγϊσε. 4. ἐξεκομίζετο. 5. τεθνηκὼς. 6. ἐσπλαγχνίσθη. 7. κλαῖε. 8. προσελθὼν 9. ἥψατο. 10. βαστάζοντες. 11. ἐγέρθητι.
V. μι. 1. ἦν. 2. ἔστησαν.
V. contr. 1. καλουμένην. 2. ἰδὼν. 3. εἶπε.

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1. ἐν τῇ ἐξῆς — what does τῇ agree with?
2. Where is Naïn?
3. Decline μαθηταὶ ἱκανοὶ, ὄχλος πολὺς, υἱὸς μονογενὴς, αὐτὴ χήρα.
4. μὴ κλαῖε. (See Lesson XVI. 10.)
5. Why is ἥψατο (v. 14) followed by the genitive?
6. Is ἔστησαν (v. 14) the third plural of ἔστησα or of ἔστην?
7. Of what is νεᾱνίσκε the diminutive?
8. Account for all the datives in these verses.
9. On what other occasions did our Lord raise the dead?
10. What instances occur in the Old Testament?

LESSON XIX.

S. Luke vii. 15. — The same.

15. Καὶ ἀνεκάθϊσεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

16. Ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

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17. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

18. Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

N. 1. ὁ νεκρὸς (with the article). 2. μητρὶ. 3. ὁ φόβος. 4. τὸν Θεὸν. 5. λαὸν. 6. Ἰωάννῃ. 7. μαθηταί.
A. ἅπαντας.
P. ἡμῶν.
V. ω. 1. ἀνεκάθισεν. 2. ἤρξατο. 3. ἔλαβε. 4. ἐδόξαζον. 5. λέγοντες. 6. ἐγήγερται. 7. ἐπεσκέψατο. 8. ἐξῆλθεν. 9. ἀπήγγειλαν.
V. μι. ἔδωκεν.
V. contr. λαλεῖν.

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1. Decline together προφήτης μέγας, μείζων, μέγιστος in the singular; also ὁ λόγος οὗτος, ὅλη ἡ Ἰουδαία, and πᾶσα ἡ περίχωρος.
2. ἐγήγερται — give instances of reduplication resembling this.
3. Decline πάντα ταῦτα in the plural.
4. How many aorists are there in these verses?
5. How many datives? Account for each of them.
6. What word might be twice left out in v. 16 without affecting the sense?
7. Why could not John find out for himself these things (v. 18)?

LESSON XX.

S. Luke viii. 4. — Parable of the Sower.

4. Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς·

5. Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

6. Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.

7. Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.

N. 1. ὄχλου. 2. παραβολῆς. 3. σπόρον. 4. ὁδὸν. 5. οὐρανοῦ. 6. πέτραν. 7. ἰκμάδα. 8. ἀκανθῶν.

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A. 1. πολλοῦ. 2. πετεινὰ. 3. μέσφ.
P. ὃ μὲν.
V. ω. 1. ἐπιπορευομένων. 2. ἐξῆλθεν. 3. σπείρων, σπεῖραι. 4. ἔπεσε 5. κατέφαγεν. 6. φυὲν, συμφυεῖσαι. 7. ἐξηράνθη. 8. ἀπέπνιξαν.
V. μι. 1. συνιόντες. 2. εἶπε.
V. contr. κατεπατήθη.

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1. How does the genitive absolute in Greek differ from the ablative absolute in Latin? Put into Greek *M. Tullio Cicerone Consule.*
2. Decline *οἱ κατὰ πόλιν.*
3. *τοῦ σπεῖραι* (v. 5). Account for this construction; put it into Latin.
4. *ἐν τῷ σπείρειν αὐτὸν.* Put this into Latin.
5. *διὰ τὸ μὴ ἔχειν.* Ditto.
6. What is the indicative of *συμφυεῖσαι*? What changes take place in *σὺν* when in composition?
7. In verses 5, 6, and 7, to what do *ὃ μὲν, ἕτερον,* and *ἄλλο* refer?
8. Explain the force of the prepositions in *κατεπατήθη* (v. 5), and *κατέφαγεν* (v. 5).
9. Where else does the parable of the sower occur?
10. Are there any other parables in which our Lord drew his illustrations from the operations of husbandry?

LESSON XXI.

S. Luke viii. 8.—The same.

8. *Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.*

9. *Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη·*

10. *Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.*

11. *Ἔστι δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ·*

N. 1. γῆν. 2. καρπὸν. 3. ὦτα. 4. μαθηταὶ. 5. τὰ μυστήρια. 6. τῆς βασιλείας. 7. τοῦ Θεοῦ. 8. σπόρος. 9. λόγος.
A. 1. ἀγαθὴν. 2. ἑκατοντα-πλασίονα. 3. λοιποῖς.

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P. 1. *ταῦτα.* 2. *τίς.* 3. *αὕτη.* 4. *ὑμῖν.*
V. *ω.* 1. *ἔπεσεν.* 2. *φυὲν.* 3. *λέγων.* 4. *ἔχων.* 5. *ἀκούειν, ἀκουέτω ἀκούοντες.* 6. *γνῶναι.* 7. *βλέποντες, βλέπωσι.*
V. *μι.* 1. *εἴη.* 2. *εἶπεν.* 3. *δέδοται.* 4. *συνιῶσιν.* 5. *ἐστὶ*
V. contr. 1. *ἐποίησε.* 2. *ἐφώνει.* 3. *ἐπηρώτων.*

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1. What gender is *ἕτερον*? What does it agree with?
2. Decline *ἡ γῆ ἡ ἀγαθὴ.*
3. Would *ἡ γῆ ἀγαθὴ* be the Greek for *the good soil?* What is the rule when the adjective comes after a noun with an article?
4. *ὁ ἔχων ὦτα ἀκούειν.* Would the infinitive be thus used in Latin? Translate the sentence into Latin.
5. Decline *οἱ μαθηταὶ αὐτοῦ λέγοντες, ἡ παραβολὴ αὕτη.*
6. What is the difference between *τίς* and *τις*?
7. On what other occasions did our Lord use the phrase, *ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.*
8. How does v. 8 differ from the corresponding verse in S. Matthew xiii., and S. Mark iv.?
9. Are any other circumstances mentioned by S. Matthew?
10. From what prophecy is the latter part of v. 10 quoted? It is referred to five times in the New Testament; where?

LESSON XXII.

S. Luke viii. 12. — The same.

12. *Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.*

13. *Οἱ δὲ ἐπὶ τῆς πέτρας, οἵ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.*

14. *Τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.*

15. *Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν*

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καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

N. 1. διάβολος. 2. τὸν λόγον. 3. τῆς καρδίας. 4. χαρᾶς. 5. ῥίζαν. 6. καιρῷ. 7. πειρασμοῦ. 8. ἀκάνθας. 9. μεριμνῶν. 10. πλούτου. 11. ἡδονῶν. 12. τοῦ βίου. 13. γῆν. 14. ὑπομονῇ.

A. 1. καλῇ. 2. ἀγαθῇ.

P. 1. οἱ. 2. οὗτοι. 3. οἵτινες.

V. ω. 1. οἱ ἀκούοντες, ἀκούσωσι, ἀκούσαντες. 2. ἔρχεται. 3. αἴρει. 4. πιστεύσαντες, πιστεύουσι. 5. σωθῶσιν. 6. δέχονται. 7. κατ-έχουσιν. 8. πεσὸν. 9. πορευόμενοι. 10. συμπνίγονται.

V. μι. 1. εἰσὶν. 2. ἀφίστανται.

V. contr. 1. τελεσφοροῦσι. 2. καρποφοροῦσι.

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1. Decline οἱ παρὰ τὴν ὁδὸν, οἱ ἐπὶ τῆς πέτρας.
2. Name the indeclinable parts of speech above.
3. Derivation and meaning of *devil*?
4. Give the chief tenses, and the meaning of αἴρω and αἱρέω.
5. What is the difference between οἱ and οἵ in v. 13?
6. What mood always follows ὅταν? What would express *when* with the indicative, and *whenever* with the optative?
7. What is the derivation of 1. πειρασμὸς, 2. μέριμνα, 3. ἡδονὴ, 4. τελεσφορέω, and 5. καρποφορέω?
8. How is the result of the seed falling upon stony ground described in the explanation of the parable in S. Matthew?
9. What, according to S. Matthew, chokes the word, and renders it unfruitful?
10. κατέχουσι τὸν λόγον (v. 15) — what is the corresponding expression in S. Matthew?

LESSON XXIII.

S. Luke ix. 10.—The Feeding of the Five Thousand.

10. Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά.

11. Οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο.

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12. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

N. 1. οἱ ἀπόστολοι. 2. τὸν τόπον. 3. πόλεως. 4. οἱ ὄχλοι. 5. τῆς βασιλείας. 6. τοῦ Θεοῦ. 7. χρείαν. 8. θεραπείας. 9. ἡ ἡμέρα. 10. τὰς κώμας. 11. τοὺς ἀγρους. 12. τὸν ἐπισιτισμὸν.

A. 1. ὅσα. 2. ἰδίαν.

P. αὐτῷ.

V. ω. 1. ὑποστρέψαντες. 2. παραλἄβών. 3. γνόντες. 4. δεξάμενος. 5. ἔχοντες. 6. ἤρξατο. 7. κλίνειν. 8. προσελθόντες. 9. ἀπόλυσον, καταλῦσωσι. 10. εὕρωσιν.

V. μι. 1. εἶπον. 2. ἐσμέν.

V. contr. 1. διηγήσαντο. 2. ἐποίησαν. 3. ὑπεχώρησε. 4. καλουμένης. 5. ἠκολούθησαν. 6. ἐλάλει. 7. ἴᾶτο.

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1. What is the full expression of κατ' ἰδίαν?

2. Decline τόπος ἔρημος, ἡ βασιλεία τοῦ Θεοῦ, ὁ χρείαν ἔχων, οἱ δώδεκα, αἱ κύκλῳ κῶμαι.

3. Where was this Bethsaïda? How is it distinguished from the other? Where is the other one? For what is it noted in the Gospels?

4. Where had οἱ δώδεκα been?

5. What are their names? Have any of them more than one name?

6. Trace the meanings of καταλύω. What is the quantity of the υ in the present, future, and first aorist, perfect, and derivatives? Mention some of its derivatives.

LESSON XXIV.

S. Luke ix. 13. — The same.

13. Εἶπε δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα·

14. Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα·

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15. Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλῑναν ἅπαντας.

16. Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδί̓δου τοῖς μαθηταῖς, παρατιθέναι τῷ ὄχλῳ.

17. Καὶ ἔφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμά̓των, κόφῑνοι δώδεκα.

II 1. τὸν λαὸν. 2. βρώμᾰτα. 3. ἄνδρες. 4. τοὺς μαθητὰς. 5. κλισίας. 6. οὐρᾰνὸν. 7. τῷ ὄχλῳ. 8. κλασμᾰτων. 9. κόφῑνοι.

A. 1. πάντα. 2. ἅπαντας.

P. 1. αὐτοὺς. 2. ὑμεῖς. 3. ἡμεῖς.

V. ω. 1. φαγεῖν, ἔφᾰγον. 2. πορευθέντες. 3. ἀγορᾰ́σωμεν. 4. κατακλί̓νατε, ἀνέκλῑναν. 5. λαβὼν. 6. ἀναβλέψας. 7. ἐχορτάσθησαν. 8. ἤρθη. 9. τὸ περισσεῦσαν.

V. μι. 1. εἶπε. 2. δότε. 3. εἰσὶν. 4. ἦσαν. 5. ἐδί̓δου. 6. παρατιθέναι.

V. contr. 1. ἐποίησαν. 2. εὐλόγησεν. 3. κατεκλᾶσε.

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1. What is the meaning of *οἱ δὲ*, v. 13?

2. Translate *οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι* in Latin and English. What Latin rule does it illustrate?

3. *a.* What case follows the comparative in Greek, without *ἤ*? *b.* What in Latin, without *quam*? *c.* What in Greek, with *ἤ*? *d.* What in Latin, with *quam*?

4. Decline 1. *εἷς ἰχθὺς, unus piscis*; 2. *οἱ δύο ἰχθύες, duo pisces*; 3. *οἱ πέντε ἄρτοι, quinque panes*; 4. *κόφῑνοι δώδεκα.*

5. What deponent verb occurs in these verses? Define a deponent verb in Latin and Greek. What tenses does a deponent in Greek borrow from the passive voice?

6. Decline *πᾶς ὁ λαὸς οὗτος*. What is Greek for the numbers 1000 3000, 6000, and 10,000?

7. Give other instances of *ἀνὰ* = *at the rate of.*

LESSON XXV.

S. Luke x. 25.—The good Samaritan.

25. Καὶ ἰδοὺ, νομῑκός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, Διδάσκᾰλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

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26. Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

28. Εἶπε δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

N. 1. διδάσκαλε (Less. XIII. v. 5). 2. ζωὴν. 3. τῷ νόμῳ. 4. τῆς καρδίας. 5. τῆς ψυχῆς. 6. τῆς ἰσχύος. 7. τῆς διανοίας.

A. αἰώνιος.

P. 1. αὐτὸν. 2. τί; 3. σεαυτὸν. 4. τοῦτο.

V. ω. 1. ἐκπειράζων. 2. λέγων. 3. γέγραπται. 4. ἀναγινώσκεις. 5 ἀπεκρίθης.

V. μι. 1. ἀνέστη. 2. εἶπε.

V. contr. 1. ποιήσας, ποίει. 2. κληρονομήσω. 3. ἀγαπήσεις. 4. ζήσῃ

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1. Who were these νομικοὶ?
2. Decline νομικός τις, ζωὴ αἰώνιος, Κύριος ὁ Θεός σου, ὅλη ἡ καρδία, ὁ πλησίον σου.
3. What are the intransitive tenses of ἵστημι?
4. ὁ δὲ. (See Less. XXIV. v. 13.)
5. What is the Greek and Latin for *to read aloud*?
6. Translate literally ἀποκριθεὶς εἶπεν. Is that the proper way of translating the two words together?
7. What is the difference between ποίει and ποιεῖ? From what are they contracted?
8. What is there peculiar in the contraction of ζάω? What other verbs resemble it?

LESSON XXVI.

S. Luke x. 29. — The same.

29. Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν, Καί τίς ἐστί μου πλησίον;

30. Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.

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31. Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν.

32. Ὁμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.

33. Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη.

N. 1. τὸν Ἰησοῦν. 2. ἄνθρωπος. 3. λῃσταῖς. 4. πληγὰς. 5. συγκυρίαν. 6. ἱερεὺς. 7. Λευΐτης. 8. τὸν τόπον.
A. ἡμιθάνῃ.
P. 1. ἑαυτὸν. 2. τίς; τις. 3. μου. 4. οἱ. 5. ἐκείνῃ.
V. ω. 1. θέλων. 2. ὑπολάβων. 3. κατέβαινεν. 4. περιέπεσεν. 5. ἐκδύσαντες. 6. ἀπῆλθον, ἀντιπαρῆλθεν, ἐλθὼν. 7. τυγχάνοντα. 8. γενόμενος. 9. ἐσπλαγχνίσθη.
V. μι. 1. εἶπε. 2. ἐστὶ. 3. ἐπιθέντες. 4. ἀφέντες.
V. contr. 1. δικαιοῦν. 2. ἰδὼν.

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1. ὁ δὲ. (See Less. XXIV. v. 13.)
2. What part of speech is πλησίον? How does it become a substantive?
3. Decline ἱερεύς τις, ἡ ὁδὸς ἐκείνη, Σαμαρείτης τις ὁδεύων.
4. What are the two Greek names for Jerusalem?
5. Where is Jericho? For what was it famous? What river was it on?
6. Why is the imperfect used in κατέβαινεν, and the aorist in περιέπεσεν, v. 30?
7. Derivation of, 1. δικαιόω, 2. πληγὴ, 3. ἡμιθάνης, 4. συγκυρία 5. ὁδεύω, 6. ἐσπλαγχνίσθη?
8. What is the position of demonstrative pronouns with a noun and article?
9. Where else are Samaritans mentioned in the Gospels?
10. Why was there enmity between them and the Jews?

LESSON XXVII.

S. Luke x. 34. — The same.

34. Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

35 Καὶ ἐπὶ τὴν αὔοιον ἐξελθὼν, ἐκβαλὼν δύο

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δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

36. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

37. Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.

N. 1. τὰ τραύματα. 2. ἔλαιον καὶ οἶνος. 3. τὸ κτῆνος 4. τὸ πανδοχεῖον. 5. τῷ πανδοχεῖ. 6. τοὺς λῃστάς. 7. ἔλεος.
A. ἴδιον.
P. 1. αὐτόν. 2. ὅ τι. 3. σοι. 4. τίς; 5. τούτων.
V. ω. 1. προσελθών. 2. ἐπιβιβάσας. 3. ἤγαγεν. 4. ἐκβαλών. 5. γεγονέναι. 6. ἐμπεσόντος. 7. πορεύου.
V. μι. 1. ἔδωκε. 2. εἶπεν. 3. ἀποδώσω.
V. contr. 1. κατέδησε. 2. ἐπιχέων. 3. ἐπιμελήθητι. 4. προσδαπανήσῃς. 5. δοκεῖ. 6. ποιήσας, ποίει.

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1. Decline τὸ ἴδιον κτῆνος, ἡ αὔριον (ἡμέρα), δύο δηνάρια, οὗτοι οἱ τρεῖς.
2. Derivation of, 1. κτῆνος, 2. πανδοχεῖον?
3. Translate into English and Latin ἐν τῷ ἐπανέρχεσθαί με (v. 35).
4. What was a δηνάριον? Where else in the New Testament is it mentioned?
5. Do you know any other Latin words introduced into the Greek of the Gospels?

LESSON XXVIII.

S. Luke xv. 11.—The Prodigal Son.

11. Εἶπε δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς·

12. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον.

13. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγάγων ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

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14. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

N. 1. τῷ πατρὶ. 2. τὸ μέρος. 3. τῆς οὐσίας. 4. τὸν βίον. 5. ἡμέρας. 6. χώραν. 7. λιμὸς.
A. 1. νεώτερος. 2. πολλὰς. 3. ἅπαντα. 4. ἰσχυρὸς.
P. 1. μοι. 2. αὐτοῖς.
V. ω. 1. συναγάγων. 2. διεσκόρπισε. 3. ἐγένετο. 4. ἤρξατο.
V. μι. 1. εἶπε. 2. δὸς.
V. contr. 1. διείλεν. 2. ἀπεδήμησεν. 3. ζῶν (Less. XXV. v. 8). 4. δαπανήσαντος. 5. ὑστερεῖσθαι.

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1. Decline ἄνθρωπός τις, εἷς υἱὸς, δύο υἱοὶ, τὸ ἐπιβάλλον μέρος, χώρα μακρὰ.

2. τὸ ἐπιβάλλον μέρος is a classical expression; cf. τῆς τύχης τὸ ἐπιβάλλον ἐφ' ἡμᾶς μέρος (Demosth. de Cor. 312); ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον (Herod. iv. 115).

3. Name the adverbs above.

4. Derivation of 1. ἀσώτως, 2. ἀπεδήμησεν, 3. ἰσχυρὸς, 4. ὑστερεῖσθαι, 5. ἤρξατο?

5. Give an instance of the genitive absolute above.

6. Compare ἰσχυρὸς; give the rule. Decline λιμὸς ἰσχυρὸς.

7. Decline ἡ χώρα ἐκείνη, and give the rule about demonstrative pronouns.

LESSON XXIX.

S. Luke xv. 15. — The same.

15. Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

17. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;

18. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·

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19. Καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου·

N. 1. τῶν πολιτῶν. 2. τῆς χώρας. 3. τοὺς ἄγρους. 4. χοίρους. 5. τὴν κοιλίαν. 6. τῶν κερατίων. 7. τοῦ πατρὸς. 8. ἄρτων. 9. λιμῷ. 10. οὐρανόν.

A. 1. ἑνὶ. 2. οὐδεὶς. 3. πόσοι. 4. μίσθιοι. 5. ἄξιος.

P. 1. ὧν. 2. ἑαυτὸν. 3. ἐκείνης.

V. ω. 1. πορευθεὶς, πορεύσομαι. 2. ἔπεμψεν. 3. βόσκειν. 4. γεμίσαι 5. ἤσθιον. 6. ἐλθὼν. 7. περισσεύουσιν. 8. ἥμαρτον.

V. μι. 1. εἶπε, ἐρῶ. 2. ἐδίδου. 3. ἀπόλλυμαι. 4. ἀναστὰς. 5. εἰμὶ.

V. contr. 1. ἐκολλήθη. 2. ἐπεθύμει. 3. κληθῆναι. 4. ποίησον.

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1. Decline εἷς τῶν πολιτῶν.
2. ὧν (v. 16) — why the genitive? Give the rule.
3. Why is ἄρτων (v. 17) in the genitive?
4. Give the English of the adverbs above, ἐνώπιον, οὐκέτι, and their derivation.
5. Are there any deponent verbs in these verses?
6. Translate separately πορευθεὶς ἐκολλήθη (v. 15), ἀναστὰς πορεύσομαι (v. 18). Translate them together.

LESSON XXX.

S. Luke xv. 20.—The same.

20. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

21. Εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

22. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας.

23. Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν·

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24. Ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

N. 1. τὸν πατέρα. 2. τὸν τράχηλον. 3. ὁ υἱός. 4. τὸν οὐρανὸν. 5. τοὺς δούλους. 6. τὴν στολήν. 7. τὸ δακτύλιον. 8. τὴν χεῖρα. 9. ὑποδήματα. 10. τοὺς πόδας. 11 μόσχον.

A. 1. ἄξιος. 2. τὴν πρώτην. 3. νεκρὸς. 4. σιτευτὸν.

P. 1. ἑαυτοῦ. 2. οὗτος.

V. ω. 1. ἦλθε. 2. ἐσπλαγχνίσθη. 3. δραμὼν. 4. ἔπεσεν. 5. ἥμαρτον. 6. ἐξενέγκατε. 7. ἐνδύσατε. 8. θύσατε. 9. φαγόντες. 10. εὐφρανθῶμεν, εὐφραίνεσθαι. 11. εὑρέθη. 12. ἤρξαντο.

V. μι. 1. ἀναστὰς. 2. δότε. 3. ἀπολωλὼς. 4. ἦν.

V. contr. 1. εἶδεν. 2. κατεφίλησεν. 3. εἶπε. 4. κληθῆναι. 5. ἀνέζησε.

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1. Explain the construction αὐτοῦ ἀπέχοντος. How does it differ from the Latin?

2. μακρὰν — what part of speech? What is the full phrase?

3. κληθῆναι υἱός σου (v. 21). Why is υἱὸς in the nominative?

4. τὴν στολὴν τὴν πρώτην (v. 22) — what rule does this illustrate? What other instance occurs in these verses?

5. Decline χεὶρ καὶ ποὺς, πατὴρ καὶ υἱὸς, στολὴ καὶ δακτύλιον, οὗτος ὁ υἱὸς.

6. Give the derivation of, 1. σπλαγχνίζω, 2. στολὴ, 3. δακτύλιον, 4. ὑποδήματα, 5. σιτευτὸς.

7. What is the Greek for "*the Parable of the Prodigal Son*?"

LESSON XXXI.

S. Luke xv. 25.—The same.

25. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν·

26. Καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα;

27. Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφος σου ἥκει· καὶ ἔθῦσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28. Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

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29. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30. Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31. Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σά ἐστιν.

32. Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη.

N. 1. *ὁ υἱὸς.* 2. *ἀγρῷ.* 3. *τῇ οἰκίᾳ.* 4. *συμφωνίας.* 5. *χορῶν.* 6. *τῶν παίδων.* 7. *ὁ ἀδελφὸς.* 8. *ὁ πατὴρ.* 9. *τὸν μόσχον.* 10. *ἔτη.* 11. *ἐντολὴν,* 12. *ἔριφον.* 13. *οἱ φίλοι.* 14. *τὸν βίον.* 15. *πορνῶν.* 16. *τέκνον.*

A. 1. *πρεσβύτερος.* 2. *ἕνα.* 3. *ἐμὰ.* 4. *σὰ.*

P. 1. *τί;* 2. *τοσαῦτα.* 3. *ἐμοῦ.*

V. ω. 1. *ἐρχόμενος, εἰσελθεῖν, παρῆλθον.* 2. *ἤγγίσε.* 3. *ἤκουσε.* 4. *ἐπυνθάνετο.* 5. *ἔθυσεν.* 6. *ὑγιαίνοντα.* 7. *ἀπέλαβεν.* 8. *ὠργίσθη.* 9. *ἤθελεν.* 10. *ἀποκριθεὶς.* 11. *εὐφρανθῶ.* 12. *καταφάγων.* 13. *χαρῆναι.* 14. *εὑρέθη*

V. *μι.* 1. *ἦν, εἴη, εἶ.* 2. *εἶπεν.* 3. *ἔδωκας.* 4. *ἀπολωλὼς.*

V. contr. 1. *προσκαλεσάμενος, παρεκἄλει.* 2. *ἔδει.* 3. *ἀνέζησε.*

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1. What is the meaning of the middle voice in *προσκαλεσάμενος* (v. 26)?
2. *τί εἴη ταῦτα*; Why is *εἴη* singular?
3. What does *ὁ δὲ* (v. 27) mark?
4. What is the exact meaning of *ἥκει*?
5. Explain the construction in v. 29: *τοσαῦτα ἔτη δουλεύω σοι.* Is there anything like it in Latin and French?

LESSON XXXII.

S. Luke xvii. 11.—The Ten Lepers.

11. Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.

12. Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήν-

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ησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόῤῥωθεν·

13. *Καὶ αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.*

14. *Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.*

N. 1. *Σαμαρείας καὶ Γαλιλαίας.* 2. *κώμην.* 3. *φωνὴν.* 4. *ἐπιστάτα.* 5. *τοῖς ἱερεῦσι.*
A. *μέσου.*
P. 1. *οἱ.* 2. *ἡμᾶς.* 3. *ἑαυτοὺς.*
V. *ω.* 1. *ἐγένετο.* 2. *διήρχετο.* 3. *ἦραν.* 4. *λέγοντες.* 5. *πορευθέντες.* 6. *ἐκαθαρίσθησαν.*
V. *μι.* 1. *ἔστησαν.* 2. *ἐπιδείξατε.*
V. contr. 1. *ἀπήντησαν.* 2. *ἐλέησον.* 3. *ἰδὼν.*

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1. Explain *ἐν τῷ πορεύεσθαι αὐτὸν.* Put it into Latin. Quote a similar instance below.
2. What genitive absolute occurs above?
3. Decline *κώμη τις, δέκα λεπροὶ ἄνδρες.*
4. Is *ἔστησαν* (v. 12) the 3rd plur. of *ἔστησα* or of *ἔστην*? Why?
5. What is *ἑαυτοὺς* used for in v. 14?
6. Why did the lepers stand afar off?

LESSON XXXIII.

S. Luke xvii. 15.—The same.

15. *Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν·*

16. *Καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ, καὶ αὐτὸς ἦν Σαμαρείτης.*

17. *Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;*

18. *Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος;*

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19. Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

N. 1. φωνῆς. 2. τὸν Θεὸν. 3. τὸ πρόσωπον. 4. τοὺς πόδας. 5. δόξαν. 6. ἡ πίστις.
A. 1. εἷς. 2. μεγάλης.
P. 1. οὗτος. 2. σὲ.
V. ω. 1. ὑπέστρεψε, ὑποστρέψαντες. 2. δοξάζων. 3. ἔπεσεν. 4. ἀποκρῖθεὶς. 5. ἐκαθαρίσθησαν. 6. εὑρέθησαν. 7. πορεύου. 8. σέσωκε.
V. μι. 1. ἦν. 2. εἶπεν. 3. δοῦναι. 4. ἀναστὰς.
V. contr. 1. ἰδὼν. 2. ἰᾶ'θη. 3. εὐχαριστῶν.

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1. Decline εἷς ἐξ αὐτῶν, ὁ ποὺς αὐτοῦ, οἱ δέκα ἄνδρες, ὁ ἀλλογενὴς οὗτος.
2. Compare μεγἄ'λης in the same case, number, and gender.
3. Decline φωνὴ μεγάλη, μείζων, μεγίστη.
4. What other leprosy did our Lord cure? Why were they to show themselves to the priest?

LESSON XXXIV.

S. Luke xix. 29.—Christ's Entry into Jerusalem.

29. Καὶ ἐγένετο ὡς ἤγγἴσεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν ὁ Ἰησοῦς δύο τῶν μαθητῶν αὐτοῦ,

30. Εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθἴσε· λύσαντες αὐτὸν ἀγάγετε.

31. Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει.

32. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς·

33. Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;

34. Οἱ δὲ εἶπον, Ὁ Κύριος αὐτοῦ χρείαν ἔχει.

N. 1. τὸ ὄρος. 2. Ἐλαιῶν. 3. τῶν μαθητῶν. 4. τὴν κώμην. 5. πῶλον. 6. ἀνθρώπων. 7. χρείαν 8. οἱ κύριοι.

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A. 1. δύο. 2. οὐδείς.
P. 1. ᾖ, ὄν. 2. τις.
V. ω. 1. ἐγένετο. 2. ἤγγἴσεν. 3. ἀπέστειλεν. 4. ὑπάγετε, ἀνάγετε. 5. εἰσπορευόμενοι. 6. εὑρήσετε, εὗρον. 7. ἐκάθἴσε. 8. λύσαντες, λύετε. 9. ἔχει. 10. ἀπελθόντες. 11. ἀπεσταλμένοι.
V. μι. 1. εἰπὼν, ἐρεῖτε. 2. ἐρωτᾷ.
V. contr. 1. καλούμενον. 2. δεδεμένον.

1. What is the difference between ὁ ὄρος and τὸ ὄρος?
2. What is the quantity of the υ in λύω? (See Less. IX. 8.)
3. What mood is ἐρωτᾷ (v. 31)? How do you know? What is the rule for εἰ and ἐὰν? What is ἐρωτᾷ contracted from?
4. Why is αὐτοῦ the genitive in v. 31?
5. What prophecy was fulfilled on this occasion?

LESSON XXXV.

S. Luke xix. 35.—The same.

35. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.

36. Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

37. Ἐγγίζοντος δὲ αὐτοῦ ἤδη, πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

38. Λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ καὶ δόξα ἐν ὑψίστοις.

39. Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

40. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν ὅτι, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.

N. 1. τὰ ἱμάτια. 2. τὸν πῶλον. 3. τῇ ὁδῷ. 4. τῇ καταβάσει. 5. τοῦ ὄρους. 6. τῶν ἐλαιῶν. 7. τὸ πλῆθος. 8. τῶν μαθητῶν. 9. φωνῇ. 10.

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δυνάμεων. 11. ὀνόματι. 12. Κυρίου. 13. εἰρήνη. 14. Φαρισαίων. 15. ὄχλου. 16. διδάσκαλε. 17. οἱ λίθοι.

A. 1. ἅπαν. 2. μεγάλῃ. 3. πασῶν. 4. ὑψίστοις.

P. 1. ἑαυτῶν. 2. τινες. 3. αὐτὸν. 4. σοῦ. 5. ὑμῖν. 6. οὗτοι.

V. ω. 1. ἤγαγον. 2. ἐπίῤῥιψαντες. 3. ἐπεβίβασαν. 4. πορευομένου. 5. ὑπεστρώννυον. 6. ἐγγίζοντος. 7. ἤρξαντο. 8. χαίροντες. 9. λέγοντες. 10. ἐρχόμενος. 11. ἀποκριθεὶς. 12. κεκράξονται.

V. contr. 1. αἰνεῖν. 2. εὐλογημένος. 3. ἐπιτίμησον. 4. σιωπήσωσιν.

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1. Why are there two ῥ in ἐπιῤῥίψαντες (v. 35)?

2. What is the difference between ἐπιβαίνω and ἐπιβιβάζω?

3. Might ὑπεστρώννυον be otherwise classed than as a verb in ω? Give its chief tenses.

4. Mention all the genitives absolute above.

5. Decline ἅπαν τὸ πλῆθος, ὁ ἐρχόμενος βασιλεύς.

6. What does αἰνέω make in the future? Mention other verbs similarly formed.

7. πασῶν ὧν εἶδον δυνάμεων (v. 37). What is ὧν for here? Give the rule and example.

8. Derivation of 1. ἱμάτιον. 2. ἐγγίζω. 3. κατάβασις. 4. ἔρχομαι 5. μαθητὴς. 6. εὐλογημένος. 7. διδάσκαλε.

9. What tense is κεκράξονται? Is it common? How is it formed? What is the English of it?

10. Why is σιωπήσωσι (v. 40) in the subjunctive?

11. What is the construction κατὰ σύνεσιν? What instance of it occurs above?

LESSON XXXVI.

S. Luke. xx. 19.—The Tribute Money.

19. Καὶ ἐζήτησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ἐκείνην εἶπε.

20. Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς, δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

21. Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβά-

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νεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.

22. *Ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ;*

N. 1. *οἱ ἀρχιερεῖς.* 2. *οἱ γραμματεῖς.* 3. *τὰς χεῖρας.* 4. *ὥρᾳ.* 5. *τὸν λαὸν.* 6. *λόγου.* 7. *τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ.* 8. *τοῦ ἡγεμόνος.* 9. *διδάσκαλε.* 10. *ἀληθείας.* 11. *τὴν ὁδὸν.* 12. *τοῦ Θεοῦ.* 13. *Καίσαρι.* 14. *φόρον.*

A. 1. *ἐγκαθέτους.* 2. *δικαίους.*

P. 1. *αὐτῇ.* 2. *ἑαυτοὺς.* 3. *ἡμῖν.*

V. *ω.* 1. *ἐπιβαλεῖν.* 2. *ἔγνωσαν.* 3. *ἀπέστειλαν.* 4. *ὑποκρινομένους.* 5. *λέγοντες, λέγεις.* 6. *διδάσκεις.* 7. *λαμβάνεις.*

V. *μι.* 1. *εἶναι.* 2. *παραδοῦναι.* 3. *ἔξεστιν.*

V. contr. 1. *ἐζήτησαν.* 2. *ἐφοβήθησαν.* 3. *παρατηρήσαντες.* 4. *ἐπηρώτησαν.*

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1. Decline *αὐτὴ ἡ ὥρα, ἡ παραβολὴ ἐκείνη.*

2. What parable is referred to in v. 19?

3. Derivation of, 1. *ἐγκάθετος*, 2. *γραμματεὺς*, 3. *παραβολή*, 4. *ἐξουσία*, 5. *ἡγεμών*, 6. *πρόσωπον*, 7. *ἀλήθεια*, 8. *φόρος.*

4. What substantive is derived from *ὑποκρίνομαι*?

5. Why is *δικαίους* (v. 20) in the accusative? What cases may be thus placed in Greek? What in Latin?

6. What is the rule for the mood following *ἵνα, ὅπρα, ὡς*, which are called *the causative particles*?

7. *αὐτοῦ λόγου* (v. 20) — why are these severally in the genitive?

8. Who was the *ἡγεμών*? What is the Latin for this word?

9. Put into Latin *εἰς τὸ παραδοῦναι αὐτὸν* (v. 20).

10. *οἴδαμεν* (v. 21) — what is the more classical form? Go through the tense.

11. What is meant by *λαμβάνεις πρόσωπον* (v. 21)? What is the Greek for *partiality*?

12. Who was *Καῖσαρ* at this time?

LESSON XXXVII.

S. Luke xx. 23. — The same

23. *Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς, Τί με πειράζετε;*

24. *Ἐπιδείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος.*

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25. Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ Καισαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

26. Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

N. 1. τὴν πανουργίαν. 2. δηνάριον. 3. τὴν εἰκόνα. 4. τὴν ἐπιγραφήν. 5. Καίσαρος. 6. τῷ Θεῷ. 7. ῥήματος. 8. τοῦ λαοῦ. 9. ἀποκρίσει.

P. 1. αὐτῶν. 2. τί; τίνος; 3. μοι.

V. ω. 1. πειράζετε. 2. ἔχει. 3. ἀποκριθέντες. 4. ἴσχυσαν. 5. ἐπιλαβέσθαι. 6. θαυμάσαντες.

V. μι. 1. εἶπε. 2. ἐπιδείξατε. 3. ἀπόδοτε.

V. contr. 1. κατανοήσας. 2. ἐσίγησαν.

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1. What is the derivation of, 1. κατανοήσας, 2. δηνάριον, 3. ῥῆμα, 4. ἐναντίον, 5. πανουργία, 6. εἰκών, 7. ἐπιγραφή?

2. What part of speech is τί, as *used* in v. 23? What Latin word is similarly used?

3. Why is Καίσαρος in the genitive (v. 24)?

4. αὐτοῦ ῥήματος (v. 26). (See Lesson XXXVI. v. 20.)

5. Who joined the Pharisees on this occasion?

6. Why were they not likely to have joined them?

7. What other enemies to each other agreed in persecuting our Lord?

8. What is the meaning of our Lord's reply (v. 25)?

9. What was the δηνάριον? Where else is it mentioned? What is its value in English money? What was nearest to it in the Greek coinage? What in France now?

LESSON XXXVIII.

S. Luke xxiii. 50. — The Burial of Christ.

50. Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς, ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος·

51. (Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν·) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ·

52. Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

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53. Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήμᾰτι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.

N. 1. ἀνὴρ. 2. ὀνόμᾰτι. 3. βουλευτὴς. 4. τῇ βουλῇ. 5. τῇ πράξει. 6. πόλεως. 7. τῶν Ἰουδαίων. 8. τὴν βασιλείαν. 9. τοῦ Θεοῦ. 10. τὸ σῶμα. 11. σινδόνι. 12. μνήμᾰτι.

A. 1. λαξευτὸς. 2. οὐδεὶς.

P. 1. οὗτος. 2. αὐτῶν. 3. ὃς.

V. ω. 1. ὑπάρχων. 2. προσεδέχετο. 3. προσελθὼν. 4. ἐνετύλιξεν. 5. κεῖμαι.

V. μι. 1. ἦν. 2. συγ-κατα-τεθειμένος. 3. ἔθηκεν.

V. contr. 1. ᾐτήσατο. 2. καθ-ελὼν.

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1. Decline together ἀνὴρ βουλευτὴς, ὑπάρχων ἀνὴρ ἀγαθὸς, μνῆμα λαξευτὸν.
2. What is the derivation of, 1. ὑπάρχων, 2. δίκαιος, 3. βουλευτὴς, 4. λαξευτὸς, 5. μνῆμα, 6. οὐδέπω?
3. Of what body was Joseph a βουλευτής?
4. Name the deponent verbs above.
5. Where is Arimathæa?
6. Who assisted Joseph at our Lord's burial?
7. Where was the μνῆμα? How guarded?
8. Who are meant by αὐτῶν (v. 51)?
9. What is meant by προσδέχεσθαι τὴν βασιλείαν τοῦ Θεοῦ?

LESSON XXXIX.

S. Luke xxiii. 54.—The same.

54. Καὶ ἡμέρα ἦν παρασκευὴ, καὶ σάββᾰτον ἐπέφωσκε.

55. Κατακολουθήσᾶσαι δὲ καὶ γυναῖκες, αἵτῖνες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

56. Ὑποστρέψᾶσαι δὲ ἡτοίμᾰσαν ἀρώμᾰτα καὶ μύρα· καὶ τὸ μὲν σάββᾰτον ἡσύχᾰσαν κατὰ τὴν ἐντολήν.

N. 1. ἡμέρᾱ. 2. παρασκευὴ. 3. σάββᾰτον. 4. γυναῖκες. 5. τῆς Γαλιλαίας. 6. τὸ μνημεῖον. 7. τὸ σῶμα. 8. ἀρώματα καὶ μύρα. 9. τὴν ἐντολήν.

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P. 1. *αἵτινες.* 2. *αὐτῷ.*
V. *ω.* 1. *συν-εληλυθυῖαι.* 2. *ὑποστρέψασαι.* 3. *ἡτοίμασαν.* 4. *ἡσύχασαν.*
V. *μι.* 1. *ἦν.* 2. *ἐτέθη.*
V. contr. 1. *κατ-ακολουθήσασαι.* 2. *ἐθεάσαντο.*

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1. What was the *παρασκευή*?
2. What is the exact meaning of *ἐπέφωσκε*?
3. Who were these women?
4. What is the *μνημεῖον* called in Lesson XXXVIII.?
5. How many aorists occur in these verses?
6. Decline *γυνὴ ἥτις.*
7. What is the derivation of 1. *παρασκευὴ*, 2. *ἐπέφωσκε*, 3. *μνημεῖον*, 4. *ἡτοίμασαν*, 5. *ἡσύχασαν*, 6. *ἐντολὴν*?
8. What *ἐντολὴ* is meant?

LESSON XL.

S. Luke xxiv. 50.—The Ascension.

50. Ἐξήγαγε δὲ αὐτοὺς ὁ Ἰησοῦς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπᾶρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

51. Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

52. Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης·

53. Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

N. 1. *τὰς χεῖρας.* 2. *τὸν οὐρανὸν.* 3. *χαρᾶς.* 4. *τῷ ἱερῷ.* 5. *τὸν Θεὸν.*
A. *μεγάλης.*
P. *αὐτοὺς.*
V. *ω.* 1. *ἐξήγαγε.* 2. *ἐπᾶρας.* 3. *ἀνεφέρετο.* 4. *ὑπέστρεψαν*
V. *μι.* 1. *διέστη.* 2. *ἦσαν.*
V. contr. 1. *εὐλόγησεν.* 2. *προσκυνήσαντες.* 3. *αἰνοῦντες.*

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1. *ἔξω* — out of what?
2. *αὐτὸν αὐτοὺς* (v. 51) — why in the accusative?
3. Decline *χαρὰ μεγάλη, μείζων, μεγίστη.*
4. Translate into Latin *ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς.*

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5. *a.* What are the intransitive tenses of *δίστημι* (v. 51)? *b.* What is used for the intransitive present, imperfect, and future? *c.* Write down the seven intransitive tenses of *δίστημι*, in the indicative, and also all the participles.

6. Where else is the Ascension mentioned?

7. Who were present at it?

8. Why did the apostles return to Jerusalem?

9. *ἦσαν διαπαντὸς ἐν τῷ ἱερῷ* (v. 53) — what is said in the Acts on this point?

10. *a.* What language is *ἀμὴν*? *b.* English? *c.* What does it mean at the end of prayers? *d.* of the Gospels? *e.* Who uses *ἀμὴν, ἀμὴν λέγω ὑμῖν*?

Praxis upon the Regular Verbs.

Give the chief tenses and English of the following: active, future, perfect and aor. 2; passive, perfect and aor. 1 and 2. where existing; for very many verbs have not all these tenses.

A. *First Conjugation.*

1. *βλέπω.*	2. *θάπτω.*	3. *σκώπτω.*	4. *λείπω.*
5. *τέρπω.*	6. *ἀμείβω.*	7. *τρέφω.*	8. *τρέπω.*
9. *γράφω.*	10. *τρίβω.*	11. *ἅπτω.*	12. *βλάπτω.*
13. *καλύπτω.*	14. *κόπτω.*	15. *κρύπτω.*	16. *ῥίπτω.*

B. *Second Conjugation.*

1. *διώκω.*	2. *πνίγω.*	3. *ἄρχω.*	4. *πλέκω.*
5. *ἄγω.*	6. *θήγω.*	7. *φεύγω.*	8. *αἱμάσσω.*
9. *ἀλλάσσω.*	10. *κηρύσσω.*	11. *πλήσσω*	12. *πράσσω.*
13. *σφάττω.*	14. *ταράσσω.*	15. *τάσσω*	

C. *Third Conjugation.*

1. *ἀνῦτω.*	2. *ἐρείδω.*	3. *ψεύδω.*	4. *πείθω.*
5. *ἀναγκάζω.*	6. *γυμνάζω.*	7. *δικάζω.*	8. *σώζω.*
9. *φράζω.*	10. *γνωρίζω.*	11. *νομίζω.*	12. *ἁρμόζω.*

D. *Fourth Conjugation.*

1. *ἀγγέλλω.*	2. *στέλλω.*	3. *σφάλλω.*	4. *φθείρω.*
5. *ἀμύνω.*	6. *δέμω.*	7. *νέμω.*	8. *μένω.*
9. *αὐαίνω.*	10. *αἴρω.*	11. *σημαίνω.*	12. *φαίνω.*
13. *τείνω.*	14. *αἰσχύνω.*	15. *κλίνω.*	16. *σπείρω*

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E. *Fifth Conjugation.*

a. in -ω pure.

1. δύω.	2. δακρύω.	3. κρούω.	4. χρίω.
5. παιδεύω.	6. πιστεύω.	7. σείω.	8. χορεύω.

b. in -άω.

1. ἀγαπάω.	2. ὁρμάω	3. βοάω.	4. διαιτάω.
5. διψάω.	6. δράω.	7. ἐάω.	8. ζάω.

c. in -έω.

1. ἀγνοέω.	2. ἀδικέω.	3. οἰκέω.	4. ἀσκέω.
5. αὐλέω.	6. αἰτέω.	7. κρατέω.	8. κινέω.

d. in -όω.

1. αἱματόω.	2. ἀξιόω.	3. δηλόω.	4. ζημιόω.
5 ὀρθόω.	6. πληρόω.	7. χειρόω.	8. στεφανόω.

F. *Deponents.*

a. With Middle First Aorist.

1. ἀσπάζομαι.	2. εὔχομαι.	3. σκέπτομαι.
4. ἐργάζομαι.	5. χράομαι.	6. ἅπτομαι.

β. With Passive First Aorist.

1. βούλομαι.	2. πορεύομαι.	3. ἐνθυμέομαι.
4. δύναμαι.	5. οἶομαι.	6. εὐλαβέομαι.

γ. With both Passive and Middle Frst Aorist.

1. πειράομαι.	2. αὐλίζομαι.	3. ἀμείβομαι.

END OF PART II.

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PART III.

FABLES FROM ÆSOP.

[In this Part, the verbs are not classified into V. ω., V. μι., V. contr., as in Part II.]

LESSON XLI.

1. The Wolf.

Λύκος ἰδὼν ποιμένας, ἐσθίοντας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, "ἡλίκος," ἔφη, "ἂν ἦν Ϝόρῦβος, ει ἐγὼ τοῦτο ἐποίουν."

2. The Lioness.

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἕνα τίκτειν, "ἕνα," ἔφη, "ἀλλὰ λέοντα."

3. The Gnat and the Ox.

a. Κώνωψ ἐπὶ κέρᾱτος βοὸς καθεζομένη ηὔλει· εἶπε δὲ πρὸς τὸν βοῦν, "εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω."

b. Ὁ δὲ ἔφη, "οὔτε ὅτε ἦλθες ἔγνων, οὔτε ἐὰν μένῃς, μελήσει μοι."

N. 1. ποιμένας. 2. λέαινα. 3. ἀλώπεκος. 4. κώνωψ. 5. κέρατος. 6. βοὸς.

V. 1. ἰδὼν. 2. ἐσθίοντας. 3. προσελθὼν. 4. ἔφη. 5. τίκτειν. 6. καθεζομένη. 7. ηὔλει. 8. ἔγνων. 9. μελήσει.

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1. Decline *τοιμένες ἐσθίοντες, εἷς ἀλλὰ λέων, κώνωψ καθεζομένη, πᾶς ὁ βίος.*
2. What is the English of *ἡλίκος ἂν ἦν θόρῦβος?*
3. Put into Latin *ἐπὶ τὸ ἕνα τίκτειν.*
4. What are the participles of all the chief tenses of *ἔρχομαι, φημί, γινώσκω?*
5. What is the contracted form of *κέρᾱτος?*
6. Explain the constructions of *εἰ* and *ἦν* above, and state the rule.
7. Explain *μελήσει μοι.*
8. What is the rule about *οὔτε . . . οὔτε?*

LESSON XLII.

4. The Husbandman and the Snake.

a. Γεωργὸς, *χειμῶνος ὥρᾳ, ὄφιν εὑρὼν ὑπὸ κρύους πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο.*

b. Θερμανθεὶς δὲ *ἐκεῖνος, καὶ ἀναλᾰβὼν τὴν ἰδίαν φύσιν, ἔπληξε τὸν εὐεργέτην.*

5. The Fox and the Bunch of Grapes.

a. Βότρυας *πεπείρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τούτους ἐπειρᾶτο καταφᾰγεῖν.*

b. Πολλὰ δὲ *καμοῦσα καὶ οὐ δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη ἔλεγεν, "ὄμφᾰγες ἔτι εἰσί."*

N. 1. *ὄφιν.* 2. *κρύους.* 3. *βότρυας.*
V. 1. *εὑρὼν.* 2. *πεπηγότα.* 3. *λαβὼν.* 4. *κατέθετο.* 5. *θερμανθεὶς.* 6. *ἔπληξε.* 7. *κρεμαμένους.* 8. *ἰδοῦσα.* 9. *καταφᾰγεῖν.* 10. *καμοῦσα.*

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1. Derivation of, 1. *γεωργὸς*, 2. *εὐεργέτης*, 3. *πεπείρους*, 4. *παραμυθουμένη.*
2. Decline *ἡ ἰδία φύσις, χειμῶνος ὥρα.*
3. What change of meaning takes place in *πήγνῡμι?* Mention similar instances.
4. What is the force of the preposition in *καταφαγεῖν* and *παραμυθουμένη?*

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LESSON XLIII.

6. The Kid and the Wolf.

a. Ἔριφος ἐπί τινος δώμᾰτος ἑστὼς, ἐπειδὴ λύκον παριόντα εἶδεν, ἐλοιδόρει καὶ ἔσκωπτεν αὐτόν.

b. Ὁ δὲ λύκος ἔφη· "ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλ' ὁ τόπος."

7. The Boy bathing.

a. Παῖς λουσάμενος ἐν ποτᾰμῷ ἐκινδύνευε πνιγῆναι· καὶ ἰδών τινα παροδῖτην, ἐπεφώνει· "βοήθησον."

b. Ὁ δὲ ἐμέμφετο τῷ παιδὶ τὴν τολμηρίαν.

c. Τὸ δὲ παιδίον εἶπεν· "ἀλλὰ νῦν μοι βοήθησον, ὕστερον δὲ σωθέντι μέμφου."

N. 1. παῖς. 2. παροδῖτην.
V. 1. ἑστὼς. 2. παριόντα. 3. εἶδεν. 4. πνιγῆναι. 5. βοήθησον. 6 σωθέντι.

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1. Decline, 1. παῖς καὶ παιδίον, 2. ἔριφος ἑστὼς, 3. λύκος παριών, παροδῖτης τις, δῶμά τι.
2. Derivation of, 1. δῶμα, 2. παροδῖτης, 3. βοηθέω, 4. τολμηρία?
3. Constructions of μέμφομαι. Compare *objicio* in Latin.
4. Meaning and usage of ὦ οὗτος. What is used in Latin for it?
5. Give all the participles of ἵστᾰμαι, ὁράω, and σώζω.
6. Supply the verb and accusative to ὁ τόπος, 6. *b.*
7. What is the difference between λούω and λούομαι, and between λούω, νίπτω, and πλύνω.

LESSON XLIV.

8. The Hound and the Fox.

a. Κύων θηρευτῐκὸς λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὡς δὲ ἐπιστρᾰφεὶς ἐκεῖνος ἐβρυχήσᾰτο, ὁ κύων φοβηθεὶς εἰς τὰ ὀπίσω ἔφῡγεν.

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b. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη· "ὦ κακὴ κεφαλή, σὺ λέοντα ἐδίωκες, οὐτῖνος οὐδὲ τὸν βρυχηθμὸν ὑπήνεγκας;"

9. The Wolf and the Lamb.

a. Λύκος ἀμνὸν ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγε.

b. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἀμνόν, καὶ λέγοντος, ὅτι θυσιᾰ́σει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν·

c. "Ἀλλ' αἱρετώτερόν μοί ἐστι θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι."

N. 1. κύων. 2. ἀμνόν. 3. ἱερεύς. 4. λέοντα.
P. οὐτινος.
V. 1. ἰδών. 2. ἐπιστραφεὶς. 3. ἐβρυχήσᾰτο. 4. ἔφῠγεν. 5. ὑπήνεγκας. 6. διαφθαρῆναι.

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1. Decline together κύων θηρευτῐκός, ἀλώπηξ θεασαμένη.
2. Difference between φοβέω and φοβοῦμαι? Give the Latin.
3. Meaning of οὐδέ, 8. *b*? Is this always its meaning?
4. Give the chief indicative tenses, and the participles of ὑπήνεγκας.
5. Decline ὅστις. What are the short forms of the genitive and dative?
6. Why is the α in θυσιᾰ́σει short, and the ω in αἱρετώτερον long?

LESSON XLV.

10. The Ass in the Lion's Skin.

a. Ὄνος δορὰν λέοντος ἐπενδῠθεὶς, λέων ἐνομίζετο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώποις, φυγὴ δὲ ποιμνίοις.

b. Ὡς δὲ ἄνεμος βιαιότερον πνεύσας ἐγύμνου αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπᾰ́λοις αὐτὸν ἔπαιον.

11. The Birds and the Peacock.

a. Τῶν ὀρνῐ́θων βουλομένων ποιῆσαι βασιλέα, ταὼς ἑαυτὸν ἠξίου διὰ τὸ κάλλος χειροτονεῖν.

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b. Αἱρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοιὸς ὑπολαβὼν ἔφη·

c. "Ἀλλ' εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;"

N. 1. ποιμνίων. 2. ὀρνίθων. 6. ταὼς.
V. 1. ἐπενδῦθεἰς. 2. πνεύσας. 3. ἐγύμνου. 4. ἐπιδραμόντες. 5. ἠξίου. 6. ὑπολάβων.

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1. Why is λέων in the nominative?
2. What is the force of the comparative in βαιότερον?
3. What is the difference between αἱρέω and αἱρέομαι? Give the chief tenses of each.
4. Account for all the genitives above.
5. Derivation of, 1. πολύμνιον, 2. προκάλυμμα, 3. χειροτονέω, 4. ἐπιχειρέω, 5. ἐπαρκέω.
6. What is the difference between διὰ τοῦ κάλλους and διὰ τὸ κάλλος?

LESSON XLVI.

12. The Woman and the Hen.

a. Γυνή τις χήρα ὄρνιν εἶχε, καθ' ἑκάστην ἡμέραν ὠὸν αὐτῇ τίκτουσαν.

b. Νομίσασα δὲ ὡς, εἰ πλείους τῇ ὄρνιθι κριθὰς παραβάλοι, δὶς τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν.

c. Ἡ δὲ ὄρνις, πῖμελὴς γενομένη, οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

13. The Fox and the Lion.

a. Ἀλώπηξ, οὔπω θεασαμένη λέοντα, ἐπειδὴ κατά τινα τύχην αὐτῷ συνήντησε, τὸ μὲν πρῶτον οὕτως ἐφοβήθη, ὡς μικροῦ καὶ ἀποθανεῖν.

b. Ἔπειτα δὲ τὸ δεύτερον θεασαμένη, ἐφοβήθη μὲν, οὐ μὴν ὡς τὸ πρότερον.

c. Ἐκ τρίτου δὲ τοῦτον θεασαμένη, οὕτω κατεθάρρησεν, ὡς καὶ προσελθοῦσα διαλεχθῆναι.

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N. 1. *γυνὴ*. 2. *ὄρνιν*.
A. *πλείους*.
V. 1. *εἶχε*. 2. *τίκτουσαν, τέξεται, τεκεῖν*. 3. *νομίσασα*. 4. *παραβάλοι*. 5. *γενομένη*. 6. *ἠδύνατο*. 7. *συνήντησε*. 8. *ἀποθανεῖν*. 9. *προσελθοῦσα*.

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1. Decline *γυνή τις χήρα, ἑκάστη ἡμέρα, ὄρνις τίκτουσα, πλείους κριθαί*.

2. Translate, *a. καθ' ἑκάστην ἡμέραν, b. δὶς τῆς ἡμέρας, c. οὐδ' ἅπαξ τῆς ἡμέρας*.

3. What is the rule for these genitives? Put into Greek and Latin, *in summer and winter*.

4. *b. εἰ παραβάλοι*. Would *ἐὰν* have done as well as *εἰ*? Give the rule.

5. What *middle* tenses has *τίκτω*? [N.B. *τίκτω* = *τιτέκω*, root *τεκ*. Cf. *μίμνω* = *μιμένω*, root *μεν*. *πίπτω* = *πιπέτω*, root *πετ* or *πεσ*.]

6. What verbs have *ἡ* for *ἐ* in the augment?

7. Explain the phrase *ὡς μικροῦ καὶ ἀποθανεῖν*.

8. *a.* What deponents are there above? *b.* What tenses do some deponents borrow from the passive? *c.* Give an instance from above.

9. When is *οὕτω* used, when *οὕτως*?

LESSON XLVII.

14. The Frogs.

a. Βάτρᾰχοι δύο ἐν λίμνῃ ἐνέμοντο· θέρους δὲ ξηρανθείσης τῆς λίμνης, ἐκείνην καταλιπόντες, ἐπεζήτουν ἑτέραν.

b. Καὶ δὴ βαθεῖ περιέτυχον φρέᾰτι, ὅπερ ἰδὼν ἄτερος θατέρῳ φησὶ, "συγκατέλθωμεν, ὦ οὗτος, εἰς τόδε τὸ φρέαρ."

c. Ὁ δὲ ὑπολαβὼν εἶπεν, "ἂν οὖν καὶ τὸ ἐνθᾰ̓δε ὕδωρ ξηρανθῇ, πῶς ἀναβησόμεθα;"

15. The Lion and the Frog.

Λέων ἀκούσας ποτὲ βατρᾰ́χου μέγα βοῶντος, ἐπεστρᾰ́φη πρὸς τὴν φωνὴν, οἰόμενος μέγα τι ζῶον εἶναι· προσμείνας δὲ μῐκρὸν, ὡς εἶδεν αὐτὸν προελθόντα τῆς λίμνης, προσελθὼν αὐτὸν κατεπάτησεν.

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N. φρέᾱτι.
A. βαθεῖ.
P. ὄπερ.
V. 1. ξηρανθείσης. 2. καταλιπόντες. 3. ἐπεζήτουν. 4. περιέτυχεν. 5. ἰδών. 6. συγ-κατ-έλθωμεν. 7. ὑπολαβών. 8. ἀναβησόμεθα. 9. βοῶντος. 10. ἐπεστρᾰ́φη. 11. προσμείνας. 12. εἶδεν.

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1. Decline βάτρᾰχοι δύο, ξηρανθεῖσα ἡ λίμνη, βαθὺ φρέαρ, τόδε τὸ φρέαρ, μέγα τι ζῶον.
2. θέρους. (See Fab. 13, quest. 3.)
3. *a.* Supply the noun to ἑτέραν.
4. *a.* Decline ἄτερος. *b.* What is it compounded of? *c.* What is the Latin for ἄλλος, ἕτερος, ἄτερος?
5. ὃ οὗτος. (See Fab. 6, *b.*)
6. *c.* ἂν ξηρανθῇ. What is ἂν here? How is it always to be known from the potential ἄν? What other forms has it? By what mood is it always followed?
7. Why is βατρᾰ́χου (Fab. 15) in the genitive? Give the rule.
8. μικρὸν — why in the accusative? Rule?

LESSON XLVIII.

16. The Lion, the Ass, and the Fox.

a. Λέων καὶ ὄνος καὶ ἀλώπηξ, κοινωνίαν ποιησάμενοι, ἐξῆλθον πρὸς ἄγραν.

b. Πολλῆς οὖν θήρας συλληφθείσης, προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς· ὁ δὲ τρεῖς μερῖ́δας ποιησάμενος ἐκ τῶν ἴσων, ἐκλέξασθαι τούτους προὐτρέπετο.

c. Καὶ ὁ λέων θυμωθεὶς τὸν ὄνον κατέφᾰγεν· εἶτα τὴν ἀλώπεκα μερίζειν ἐκέλευσεν.

d. Ἡ δ' εἰς μίαν μερῖ́δα πάντα σωρεύσᾱσα, ἑαυτῇ βραχύ τι κατέλιπεν.

e. Καὶ ὁ λέων πρὸς αὐτὴν εἶπε· "Τίς σε, ὦ βελτίστη, διαιρεῖν οὕτως ἐδίδαξεν;" ἡ δ' εἶπεν, ἡ τοῦ ὄνου συμφορά."

V. 1. ἐξῆλθον. 2. συλ-ληφθείσης. 3. διελεῖν, διαιρεῖν. 4. κατέφᾰγεν. 5. κατέλῐπεν. 6. ἐδίδαξεν.

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1. Decline λέων καὶ ὄνος καὶ ἀλώπηξ, τρεῖς μερίδες, βραχύ τι, ἡ τοῦ ὄνου συμφορά.

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2. What prepositions do not suffer elision in composition? Account for the diphthong in *προὐτρέπετο*.

3. Give all the active participles of *συλ-λαμβάνω*. What change does the *ν* of *σὺν* undergo in this verb?

4. Derivation of, 1. *κοινωνία*, 2. *Δυμωθεὶς*, 3. *σωρεύσᾶσα*, and, 4. *συμφορὰ*?

5. Compare *ὦ βελτίστη* in the vocative feminine.

6. *d.* Account for *ἡ δὲ*. Is the *ἡ* the same as the second *ἡ* in the last line?

7. What is the Latin for the three first nouns above? How is the last formed?

LESSON XLIX.

17. The Fawn and the Stag.

a. *Νέβρος ποτὲ πρὸς τὸν ἔλᾰφον εἶπε, "πάτερ, σὺ καὶ μείζων καὶ ταχύτερος κυνῶν πέφῡκας, καὶ κέρᾱτα πρὸς τούτοις ὑπερφυᾶ φέρεις πρὸς ἄμῡναν· τί δήποτ' οὖν οὕτω τούτους φοβεῖ;"*

b. *Κἀκεῖνος γελῶν εἶπεν, "ἀληθῆ μὲν ταῦτα φῂς, τέκνον· ἓν δ' οἶδα, ὡς, ἐπειδὰν κυνὸς ὑλᾰκὴν ἀκούσω, αὐτίκα πρὸς φυγὴν, οὐκ οἶδ' ὅπως, ἐκφέρομαι."*

18. The Gnat and the Lion.

a. *Κώνωψ, πρὸς λέοντα ἐλθὼν, εἶπεν, "οὔτε φοβοῦμαί σε, οὔτε δυνατώτερός μου εἶ. εἰ δὲ μὴ, τί σοί ἐστιν ἡ δύνᾰμις; ὅτι ξύεις μὲν τοῖς ὄνυξι, καὶ δάκνεις ὀδοῦσι; τοῦτο καὶ γυνὴ, τῷ ἀνδρὶ μαχομένη, ποιεῖ."*

N. 1. *πάτερ.* 2. *κυνῶν.* 3. *κέρᾱτα.* 4. *κώνωψ.* 5. *ὄνυξι.* 6. *ὀδοῦσι.* 7. *γυνὴ.* 8. *ἀνδρὶ.*

A. 1. *μείζων.* 2. *ταχύτερος.* 3. *ὑπερφυᾶ.* 4. *δυνατώτερος.*

V. 1. *πέφῡκας.* 2. *φέρεις.* 3. *φοβεῖ.* 4. *οἶδα.* 5. *ἐλθὼν.*

---

1. Decline *μείζων καὶ ταχύτερος, κέρας ὑπερφυὲς, ἀληθὲς τοῦτο, γυνὴ μαχομένη.*

2. Derivation of *ὑπερφυᾶ* and *κώνωψ*?

3. What parts of *μείζων* and *κέρας* are contracted?

4. From what is *ὑπερφυᾶ* contracted? Why does it not end in *ᾶ*?

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5. What is φοβεῖ contracted from? Put it into Latin. What would φοβεῖς mean?

6. Go through, 1. the persons of οἶδα, 2. its cognate tenses. 3. What is its pluperfect?

7. *b.* ἀκούσω — is this the future indicative or the aorist subjunctive? Give your reasons.

8. Latin for οὐκ οἶδ' ὅπως?

9. What is the rule about οὐδὲ and οὔτε?

10. What is the construction of the comparative in Greek and Latin, with and without a particle inserted after it? Give instances from above.

LESSON L.

18. The same — *continued.*

b. "Ἐγὼ δὲ λίαν ὑπάρχω σου ἰσχυρότερος, εἰ δὲ θέλεις, ἔλθωμεν καὶ εἰς πόλεμον."

c. Καὶ σαλπίσας, ὁ κώνωψ ἐνεπήγετο, δάκνων τὰ περὶ τὰς ῥῖνας αὐτοῦ ἄτριχα πρόσωπα. ὁ δὲ λέων τοῖς ἰδίοις ὄνυξι κατέλυεν ἑαυτὸν, ἕως οὗ ἠγανάκτησεν.

d. Ὁ κώνωψ δὲ νικήσας τὸν λέοντα, καὶ σαλπίσας, καὶ ἐπινίκιον ᾄσας, ἔπτατο.

e. Ἀράχνης δὲ δεσμῷ ἐμπλακεὶς, ἐσθιόμενος ἀπωδύρετο, ὅτι μεγίστοις πολεμῶν, ὑπὸ εὐτελοῦς ζώου, τῆς ἀράχνης, ἀπώλετο.

N. ῥῖνας.

A. 1. μεγίστοις. 2. εὐτελοῦς.

V. 1. σαλπίσας. 2. ἐν-επ-ήγετο. 3. δάκνων. 4. ἠγανάκτησεν. 5. ᾄσας. 6. ἔπτατο. 7. ἐμπλακεὶς. 8. ἐσθιόμενος. 9. ἀπωδύρετο. 10. ἀπώλετο.

---

1. How do you know from the form of the word that the υ in ἰσχυρότερος is long?

2. εἰ θέλεις. Give the rule.

3. What part of the verb is ἔλθωμεν? What is it used for? Compare the Latin.

4. Derivation of, 1. ἄτριχα, 2. σαλπίσας, 3. ἠγανάκτησεν, 4. ἐπινίκιον, 5. δεσμῷ.

5. Decline τοῖς ἰδίοις ὄνυξι in the plural.

6. What is the quantity of the υ in λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, ἀνάλυσις, κατάλυμα? Say the rule.

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7. What contraction takes place in ἀείδω? What English word is derived from it?

8. Give the two forms of the present of *to fly* in Greek, and their chief tenses.

9. Cognate tenses of ἐμπλάκεις and ἀπώλετο?

10. Chief tenses of ἀπόλλυμι and ἀπόλλῡμαι? What is the Latin of these two words?

LESSON LI.

19. The Jackdaw and the Pigeons.

a. Κολοιὸς ἔν τινι περιστερῶνι περιστερὰς ἰδὼν καλῶς τρεφομένας, λευκᾱ́νας ἑαυτὸν ἦλθεν, ὡς καὶ αὐτὸς τῆς αὐτῆς διαίτης μεταληψόμενος.

b. Αἱ δὲ, μέχρι μὲν ἡσύχαζεν, οἰόμεναι περιστερὰν αὐτὸν εἶναι, προσίεντο.

c. Ἐπεὶ δέ ποτε ἐφθέγξατο, τηνικαῦτα τὴν αὐτοῦ γνοῦσαι φύσιν, ἐξήλᾰσαν παίουσαι.

d. Καὶ ὃς, ἀποτῠχὼν τῆς ἐνταῦθα τροφῆς, ἐπανῆκε πρὸς τοὺς κολοιοὺς πάλιν.

e. Κἀκεῖνοι διὰ τὸ χρῶμα αὐτὸν οὐκ ἐπιγνόντες, τῆς μεθ' αὐτῶν διαίτης ἀπεῖρξαν, ὥστε δυοῖν ἐπιθυμήσαντα μηδετέρας τυχεῖν.

V. 1. ἰδὼν. 2. λευκᾱ́νας. 3. ἦλθεν. 4. μεταληψόμενος. 5. προσίεντο 6. ἐφθέγξατο. 7. γνοῦσαι. 8. ἐξ-ήλᾰσαν. 9. ἀπο-τῠχὼν. 10. ἐπ-άνηκε. 11. ἀπεῖρξαν.

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1. Decline περιστερών τις, ἡ αὐτὴ δίαιτα.

2. Compare καλῶς.

3. What change of aspirate takes place in τρεφω? Give other instances.

4. What is the English of, 1. αὕτη ἡ δίαιτα, 2. αὐτὴ ἡ δίαιτα, 3. ἐκείνη ἡ δίαιτα, 4. ἡ αὐτὴ δίαιτα? Might the position of any of these words be altered without affecting the meaning?

5. Explain the usage of καὶ ὃς.

6 What is the difference between εἴργω and εἶργω? Which is used in ἀπεῖρξαν?

7. *e.* Why is ἐπιθυμήσαντα in the accusative? What does it govern? What does τυχεῖν govern?

8. What is the construction of ὥστε, ὥστε οὐ, and ὥστε μὴ? How is it expressed in Latin?

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LESSON LII.

20. The Wild Ass.

a. Ὄνος ἄγριος, ὄνον ἰδὼν ἥμερον ἔν τινι εὐηλίῳ τόπῳ, προσελθὼν αὐτὸν ἐμακάριζεν, ἐπὶ τῇ τε εὐεξίᾳ τοῦ σώματος, καὶ τῇ τῆς τροφῆς ἀπολαύσει.

b. Ὕστερον δὲ ἰδὼν αὐτὸν ἀχθοφοροῦντα, καὶ τὸν ὀνηλάτην ὄπισθεν ἑπόμενον, καὶ ῥοπάλοις αὐτὸν παίοντα, ἔφη·

c. "Ἀλλ' ἔγωγε οὐκέτι σε εὐδαιμονίζω, ὁρῶ γὰρ, ὡς οὐκ ἄνευ κακῶν μεγάλων τὴν εὐδαιμονίαν ἔχεις."

V. 1. ἰδών. 2. προσελθὼν. 3 ἑπόμενον. 4. ἔχεις.

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1. Decline ὄνος ἄγριος, εὐήλιος τις τόπος.
2. μακαρίζω, ὀλβίζω, εὐδαιμονίζω — what is the meaning of these words?
3. Derivation of, 1. εὐεξία, 2. ἄγριος, 3. ἀχθοφοροῦντα, 4. ὀνηλάτης, 5. εὐδαιμονία.
4. What is the force of ἔγωγε? What is it equivalent to in Latin?
5. Give the chief tenses of ὁράω; the cognate tenses of the future, perfect, and second aorist; the nominative and dative plural of its participles, with κατὰ and ἀπὸ prefixed.
6. Compare κακὸν μέγα, κακὰ μεγάλα, εὐδαιμονία μεγάλη, ὄνος μέγας.
7. Prefix ἐκ and ἀπὸ to all the active participles of ἔχω.
8. Translate the last sentence above into Latin.

END OF PART III.

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PART IV.

EASY ODES FROM ANACREON.

LESSON LIII.

On his Lyre.

Θέλω λέγειν Ἀτρείδας,
Θέλω δὲ Κάδμον ᾄδειν·
ἡ βάρβῐτος δὲ χορδαῖς
Ἔρωτα μοῦνον ἠχεῖ.
ἥμειψα νεῦρα πρώην,
καὶ τὴν λύραν ἅπᾶσαν,
κἀγὼ μὲν ᾖδον ἄθλους
Ἡρακλέους· λύρα δὲ
Ἔρωτας ἀντεφώνει.
Χαίροιτε λοιπὸν ἡμῖν
ἥρωες· ἡ λύρα γὰρ
μόνους Ἔρωτας ᾄδει.

---

1. What is the uncontracted form of ᾄδω and ἄθλος?
2. What dialectic form occurs above? Give the Attic form.
3. Parse ἥμειψα, χαίροιτε, and ἀντεφώνει.
4. Decline μόνος Ἔρως, ἡ λύρα ἅπᾶσα.
5. What other word has the same meaning as βάρβῐτος?

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LESSON LIV.

Beauty, Woman's Weapon.

Φύσις κέρᾱτα ταύροις,
ὁπλὰς δ' ἔδωκεν ἵπποις,
ποδωκίαν λαγωοῖς,
λέουσι χάσμ' ὀδόντων,
τοῖς ἰχθῦσιν τὸ νηκτὸν,
τοῖς ὀρνέοις πέτεσθαι,
τοῖς ἀνδρᾶσιν φρόνημα.
γυναιξὶν οὐκέτ' εἶχέν
τι οὖν; — δίδωσι κάλλος
ἀντ' ἀσπίδων ἁπᾶσῶν,
ἀντ' ἐγχέων ἁπάντων·
νικᾷ δὲ καὶ σίδηρον
καὶ πῦρ καλή τις οὖσα.

1. What is the contracted form of *κέρᾱτα* and *ἐγχέων*?
2. Parse *ἔδωκεν* (38) *πέτεσθαι*, and *δίδωσι*.
3. Derivation of, 1. *ποδωκία*, 2. *νηκτὸν*, and 3. *φρόνημα*?
4. Give the nominative of the animals mentioned here.
5. Decline *ἀσπίδες ἅπᾶσαι*, *ἔγχη ἅπαντα*.
6. What is the force of *τις* added to an adjective?

LESSON LV.

Cupid's Stratagem.

Μεσονυκτίοις ποθ' ὥραις,
στρέφεται ὅτ' Ἄρκτος ἤδη
κατὰ χεῖρα τὴν Βοώτου,
μερόπων δὲ φῦλα πάντα
κέᾱται κόπῳ δαμέντα,

τοτ' Ἔρως ἐπιστᾰθείς μου
Ῥυρέων ἔκοπτ' ὀχῆας.
"τίς," ἔφην, "Ῥύρας ἀράσσει;
κατά μου σχίσεις ὀνείρους."
Ὁ δ' Ἔρως, "ἄνοιγε," φησὶ,
βρέφος εἰμὶ, μὴ φόβησαι,
βρέχομαι δὲ, κἀσέληνον
κατὰ νύκτα πεπλάνημαι.

1. Derivation of, 1. μεσονύκτιος, 2. μέρυπες, 3. ὀχῆας, and 4. ἀσέληνος
2. What dialectic words above want altering to make them Attic?
3. What is τμῆσις? Give examples.
4. Parse, 1. κέαται, 2. δαμέντα, 3. ἐπιστᾰθείς, 4. κατασχίσεις, 5. φόβησαι (11), 6. πεπλάνημαι.
5. What is the first aorist passive of ἀνοίγω?
6. What is the difference between πλανάω and πλανάομαι? What tenses do some deponents borrow from the passive?

LESSON LVI.

The same — *continued.*

Ἐλέησα ταῦτ' ἀκούσας,
ἀνὰ δ' εὐθὺ λύχνον ἅψας
ἀνέῳξα, καὶ βρέφος μὲν
ἐσορῶ φέροντα τόξον,
πτέρυγας τε, καὶ φαρέτραν·
παρὰ δ' ἑστίαν καθίξας,
παλάμαισι χεῖρας αὐτοῦ
ἀνέθαλπον, ἐκ δὲ χαίτης
ἀπέθλιβον ὑγρὸν ὕδωρ.

1. Parse, 1. ἐλέησα, 2. ἀνάψας, 3. ἀνέῳξα, and 4. καθίξας.
2. What instance of τμῆσις is there above?
3. ἐσορῶ, φέροντα. Give the chief tenses and their participles.
4. Explain βρέφος φέροντα τόξον. What is this grammatical figure called?
5. Decline πτέρυξ καὶ φαρέτρα, ὑγρὸν ὕδωρ.
6. What is the meaning of the imperfect in lines 8 and 9?

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LESSON LVII.

The same — *continued.*

Ὁ δ', ἐπεὶ κρύος μεθῆκε,
" φέρε," φησὶ, " πειράσωμεν
τόδε τόξον, εἴ τί μοι νῦν
βλάβεται βραχεῖσα νευρά."
ταν῰ῦ ει δὲ, καί με τύπτει
μέσον ἦπαρ, ὥσπερ οἶστρος,
ἀνὰ δ' ἄλλεται καχάζων,
" ξένε δ'," εἶπε, " συγχάρηθι.
κέρας ἀβλαβὲς μὲν ἔστι,
σὺ δὲ καρδίαν πονήσεις."

1. Parse, 1. μεθῆκε, 2. πειράσωμεν, 3. βραχεῖσα, 4. συγχάρηθι.
2. Derivation of, 1. ταν῰ύω, 2. ἀβλαβὲς, 3. πονήσεις?
3. What is βλάβεται for?
4. What instance of tmesis occurs above?
5. Give the chief tenses of μεθῆμι (41), φέρω (33), φημὶ (44).
6. Decline νευρὰ, ἦπαρ, and κέρας (with contractions).

LESSON LVIII.

Anacreon growing old.

Λέγουσιν αἱ γυναῖκες,
" Ἀνακρέων, γέρων εἶ·
λαβὼν ἔσοπτρον, ἄθρει
κόμας μὲν οὐκέτ' οὔσας,
ψιλὸν δέ σου μέτωπον."
ἐγὼ δὲ τὰς κόμας μὲν,
εἴτ' εἰσὶν, εἴτ' ἀπῆλθον,

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οὐκ οἶδα· τοῦτο δ' οἶδα,
ὡς τῷ γέροντι μᾶλλον
πρέπει τὰ τερπνὰ παίζειν,
ὅσῳ πέλας τὰ Μοίρας.

1. Parse, 1. λαβὼν, 2. ἄθρει, 3. οὖσας, 4. ἀπῆλθον.
2. Derivation of, 1. ἔσοπτρον, 2. μέτωπον.
3. Compare all the adjectives above.
4. Go through the tense οἶδα. What is its pluperfect? Give the cognate tenses.
5. Read off all the words as they would be found in the dictionary, thus, λέγω, ὁ ἡ τὸ, γυνὴ, κ. τ. λ. What does κ. τ. λ. mean?

LESSON LIX.

Wine cures Care.

Ὅταν πίω τὸν οἶνον,
εὖδουσιν αἱ μέριμναι.
τί μοι γόων, τί μοι πόνων,
τί μοι μέλει μεριμνῶν;
θανεῖν με δεῖ, κἂν μὴ θέλω·
τί τὸν βίον πλανῶμαι;
πίωμεν οὖν τὸν οἶνον
τὸν τοῦ καλοῦ Λυαίου·
σὺν τῷ δὲ πίνειν ἡμᾶς
εὖδουσιν αἱ μέριμναι.

1. What mood is πίω? Why? Parse it, and give the chief tenses and the participles.
2. Derivation of, 1. μέριμναι and, 2. Λυαίου?
3. What is the construction of μέλει? How can it be changed into a personal verb?
4. Parse θανεῖν, θέλω. What mood is the latter?
5. Give the tenses of δεῖ.
6. Account for ἡμᾶς (l. 9) and for βίον (l. 6).

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LESSON LX.

Cupid and the Bee.

Ἔρως ποτ' ἐν ῥόδοισι
κοιμωμένην μέλιτταν
οὐκ εἶδεν, ἀλλ' ἐτρώθη
τὸν δάκτυλον, πατάξας
τὰς χεῖρας, ὠλόλυξε·
δραμὼν δὲ καὶ πεπασθεὶς
πρὸς τὴν καλὴν Κυθήραν,
"ὄλωλα, μῆτερ," εἶπεν,
"ὄλωλα κἀποθνήσκω.
ὄφις μ' ἔτυψε μῑκρὸς,
πτερωτὸς, ὃν καλοῦσι
μέλιτταν οἱ γεωργοί."
ἡ δ' εἶπεν· "εἰ τὸ κέντρον
πονεῖ τὸ τῆς μελίττης,
πόσον δοκεῖς πονοῦσιν
Ἔρως, ὅσους σὺ βάλλεις;"

---

1 Difference between κοιμάω and κοιμῶμαι?
2 Parse, 1. ἐτρώθη, 2. ὠλόλυξε, 3. δραμὼν, 4. πεπασθεὶς, 5. ὄλωλα.
3. Derivation of μέλιττα, πτερωτὸς, γεωργοί?
4. Give all the tenses of τρέχω and βάλλω and their active participles.
5. Decline ἡ καλὴ Κυθήρα, ὄφις μικρὸς.
6. Give the tenses of ὄλλυμι and ὄλλῡμαι, and the Latin for each.
7. Is there anything peculiar in the construction of l. 15?

END OF PART IV.

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PART V.

THE CHOICE OF HERCULES.

LESSON LXI.

§ 1. Πρόδικος δὲ ὁ σοφὸς, ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, ὅπερ καὶ δὴ πλείστοις ἐπιδείκνυται, περὶ τῆς ἀρετῆς ἀποφαίνεται, ὧδέ πως λέγων, ὅσα ἐγὼ μέμνημαι.

§ 2. Φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἥβην ὡρμᾶτο, (ἐν ᾗ οἱ νέοι, ἤδη αὐτοκράτορες γιγνόμενοι, δηλοῦσιν εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέψονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας,) ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα ὁποτέραν τῶν ὁδῶν τράπηται.

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1. Parse, 1. ὅπερ, 2. πλείστοις, 3. ἐπιδείκνυται, 4. ἀποφαίνεται, 5. μέμνημαι, 6. ὡρμᾶτο, 7. καθῆσθαι.
2. Derivation of, 1. συγγράμματι, 2. αὐτοκράτορες, 3. ἀποροῦντα.
3. Where does this story come from?
4. Who was Prodicus? ὁ σοφὸς — what other name is more usual?
5. What is the English of μέμνημαι? Give other instances of a similar change of meaning.
6. Translate ἐκ παίδων εἰς ἥβην ὡρμᾶσθαι.
7. Why is ὁδὸν in the accusative?
8. τὴν δι' ἀρετῆς ὁδὸν — when only can the article be separated from its noun?
9. What does ἐξελθόντα agree with?
10. Why is καθῆσθαι in the infinitive and ἀποροῦντα in the accusative?

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11. When is *πότερος*, when *ὁπότερος* used? What form of *τίς* corresponds with the latter?

12. Why is *τράπηται* in the subjunctive? Would *τράποιτο* have done as well?

LESSON LXII.

§ 3. *Καὶ φανῆναι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἑτέραν εὐπρεπῆ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ, ἐσθῆτι δὲ λευκῇ.*

§ 4. *Τὴν δὲ ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἁπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι· κατασκοπεῖσθαι δὲ ϑαμὰ ἑαυτὴν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν ϑεᾶται, πολλάκις δὲ καὶ εἰς τὴν αὐτῆς σκιὰν ἀποβλέπειν.*

1. Parse, 1. *φανῆναι*, 2. *προσιέναι*, 3. *τεθραμμένην*, 4. *ἀναπεπταμένα*.

2. Derivation of, 1. *εὐπρεπῆ*, 2. *καθαρότητι*, 3. *σωφροσύνῃ*, 4. *ἐσθῆτι*.

5 *πολυσαρκίαν*, 6. *ἁπολότητα*, 7. *κεκαλλωπισμένην*.

3. Compare, in the same case, number, and gender, 1. *μεγάλας*, 2. *εὐπρεπῆ*, 3. *ἐλευθέριον*.

4. What is the difference of meaning between *φαίνω* and *φαίνομαι*? Give the chief tenses of each. Why is *φανῆναι* in the infinitive?

5. Why is *τὸ σῶμα* in the accusative?

6. Account for the aspirate in *τεθραμμένην*. Give other instances.

7. What does *ὥστε* govern in § 4? What moods follow *ὥστε*, *ὥστε μὴ*, *ὥστε οὐκ*?

8. Why is *τοῦ ὄντος* in the genitive? Compare the Greek and Latin usage in this respect.

9. Account for all the infinitives in § 4.

10. What mood is *ϑεᾶται*? What does it follow? Give the rule for *εἰ* and *ἐάν*.

11. What is the force of *ἀπὸ* in *ἀποβλέπειν*?

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LESSON LXIII.

§ 5. Ὡς δὲ ἐγένοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἑτέραν, φθάσαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ, καὶ εἰπεῖν.

§ 6. "Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπῃ· ἐὰν οὖν ἐμὲ φίλην ποιήσῃ, ἐπὶ τὴν ἡδίστην τε καὶ ῥᾴστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσει, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσει.

§ 7. "Πρῶτον μὲν γὰρ σὺ πολέμῳ οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διάξεις, τί ἂν κεχαρισμένον, ἢ σιτίον ἢ ποτὸν εὕροις.

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1. Parse, 1. ἐγένοντο, 2. ῥηθεῖσαν, 3. ἰέναι, 4. φθάσαι, 5. προσδραμεῖν 6. τράπῃ, 7. διαβιώσει, 8. φροντιεῖς, 9. εὕροις.

2. Derivation of, 1. ἄγευστος, 2. ἄπειρος, 3. σιτίον, 4. ποτὸν.

3. Compare, 1. πλησταίτερον, 2. ἡδίστην, 3. ῥᾴστην, 4. χαλεπῶν 5. τερπνῶν.

4. Why is τοῦ Ἡρακλέους in the genitive?

5. τὸν αὐτὸν τρόπον — is this the same as αὐτὸν τὸν τρόπον? Why is it in the accusative?

6. ποίαν ὁδὸν τράπῃ — why is ὁδὸν in the accusative? (See § 2.)

7. ποιήσῃ — why in the subjunctive? Give the English of εἰ ποιήσεις and εἰ ποιήσειας.

8. Complete the phrase διάξεις. What is it like in Latin?

9. English of τί ἂν εὕροις? How different from τί εὑρήσεις? Would τί ἂν εὑρήσεις be good Greek?

LESSON LXIV.

§ 7 (*Continued*). "Ἤ τί ἂν ἰδὼν, ἢ τί ἀκούσας τερφθείης, ἢ τινῶν ὀσφραινόμενος ἢ ἁπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστ' ἂν ἐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις.

§ 8. "Ἐὰν δέ ποτε γένηταί τις ὑποψία σπάνεως ἀφ'

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ὧν ἔσται ταῦτα, οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσει, οὐδενὸς ἀπεχόμενος, ὅθεν ἂν δυνατὸν ᾖ τι κερδᾶναι· πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω."

1. Parse, 1. *ἰδὲν*, 2. *τερφθείης*, 3. *ἠσθείης*, 4. *τυγχάνοις*, 5. *γένηται*, 6. *σπάνεως*, 7. *ἀγάγω*, 8. *χρήσει*, 9. *κερδᾶναι*, 10. *ξυνοῦσιν*.

2. Derivation of, 1. *ὁμιλῶν*, 2. *ὑποψία*, 3. *ταλαιπωροῦντα*, 4. *ἐξουσίαν*?

3. Compare, 1. *μαλακώτατα*, 2. *ἀπονώτατα*.

4. *γένηται* — why in the subjunctive? Give the rule. If *εἰ* preceded, what would the verb after it be?

5. *ἐπὶ τὸ πονοῦντα, κ. τ. λ.* What does *τὸ* agree with? Why is *πονοῦντα* in the accusative?

6. Give the chief middle tenses of *ἀπεχόμενος*, and account for the change of aspirate.

7. Why is *ὠφελεῖσθαι* in the infinitive?

LESSON LXV.

§ 9. Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," ἔφη, "ὄνομα δέ σοι τί ἐστιν;" ἡ δὲ, "οἱ ἐμοὶ φίλοι," ἔφη, "καλοῦσί με Εὐδαιμονίαν· οἱ δὲ μισοῦντες, ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν."

§ 10. Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· "Καὶ ἐγὼ ἥκω πρὸς σὲ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ' ἄν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμὲ ἔτι πολὺ ἐντιμοτέραν, καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι.

1. Parse, 1. *προσελθοῦσα*, 2. *εἰδυῖα*, 3. *καταμαθοῦσα*, 4. *γενέσθαι*, 5. *ἐντιμοτέραν*, 6. *φανῆναι*.

2. Derivation of, 1. *εὐδαιμονία*, 2. *ὑποκοριζόμενοι*, 3. *διαπρεπεστέραν*, 4. *ἐντιμοτέραν*.

3. Give the participles of *ἀκούω* (2).

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4. What is the English of ἥκω? What other verb has a similar sort of meaning?
5. εἰ τὴν ὁδὸν τράποιο. (See § 2.)
6. What is the Latin for ἐν τούτῳ (§ 10)?
7. Decline together, 1. Ἡρακλῆς ἀκούσας, 2. οἱ ἐμοὶ φίλοι, 3. ἡ ἑτέρα γυνή, 4. ἡ φύσις ἡ σή, 5. ἡ πρὸς ἐμὲ ὁδός, 6. ἐργάτης ἀγαθός.
8. What is the meaning of ἐπὶ in ἐπ' ἀγαθοῖς?

LESSON LXVI.

§ 11. "Οὐκ ἐξαπατήσω δέ σε προοιμίοις ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διηγήσομαι μετ' ἀληθείας.

§ 12. "Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἵλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεούς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπό τινος πόλεως ἐπιθῡμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρᾱτέον εὖ ποιεῖν.

1. Parse, 1. διέθεσαν, 2. διδόᾱσιν, 3. ἀξιοῖς. Go through these tenses.
2. Derivation of, 1. προοιμίοις, 2. ἡδονῆς, 3. ἐπιμελείας, 4. θεραπευτέον, and the other verbals in -τέον, 5. ἐπιθῡμεῖς?
3. εὖ ποιεῖν τὴν Ἑλλάδα (§ 12) — what is the construction of verbs signifying *to do or speak well or ill of a person*?
4. Decline ὅσπερ, τὰ ὄντα, πόνος καὶ ἐπιμέλεια, ἵλεως.
5. How does Horace express this sentiment (§ 12)?
6. Contract διδόασιν.
7. What is the usage of εἴτε and οὔτε?
8. What is the original form of ἵλεως? What cases of ἵλεως have an ι subscript? What case is it here? Why?
9. What second persons singular middle *always* end in -ει, never in -η?
10. Which are the two constructions of verbals in -τέον? How are they to be translated in English and in Latin? In what case is the *agent* or *doer* put?
11. Put into Greek, 1. *we must desire virtue* (in two ways), 2. *you must obey* (πειστέον) *your parents* (γονεῖς), 3. *they must persuade* (πειστέον) *the man*.
12. Why has the same verbal two different constructions in sentences 2 and 3?

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LESSON LXVII.

§ 13. "Εἴτε τὴν γῆν φέρειν σοι βούλει καρποὺς ἀφθονους, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἴει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμου ὁρμᾷς αὔξεσθαι, καὶ βούλει δύνασθαι τούς τε φίλους ἐλευθεροῦν, καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι τῇ γνώμῃ ὑπηρετεῖν, ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἱδρῶτι."

1. Parse, 1. αὔξεσθαι, 2. δύνασθαι, 3. ἐπισταμένων.
2. Derivation of, 1. ἀφθόνους, 2. βοσκημάτων, 3. χειροῦσθαι, 4. ὑπηρετεῖν, 5. of the verbals in -τέον above.
3. Give all the participles active of φέρω in the three genders of the nominative plural.
4. βούλει, οἴει. (See Less. VII. quest. 9.)
5. Account for all the infinitives above.
6. εἴτε . . . εἴτε. (See § 12, quest. 7.)
7. Decline, 1. καρποὶ ἄφθονοι, 2. αἱ πολεμικαὶ τέχναι, 3. πόνος καὶ ἱδρώς.
8. What is the construction of δεῖ?
9. What cases follow the verbals in -τέον above? Why?
10. What is the uncontracted form of ἐλευθεροῦν, χειροῦσθαι, and ὑπηρετεῖν? When do verbs in -όω make οι in the contracted form?

LESSON LXVIII.

§ 14. Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὥς φησι Πρόδικος, "ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥᾳδίαν καὶ βραχεῖαν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε."

§ 15. Καὶ ἡ Ἀρετὴ εἶπεν· "ὦ τλῆμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τοίτων ἕνεκα

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πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλασαι πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα· καὶ ἵνα μὲν ἡδέως φάγῃς, ὀψοποιοὺς μηχανωμένη· ἵνα δὲ ἡδέως πίνῃς, οἴνους τε πολυτελεῖς παρασκευάζῃ, καὶ τοῦ θέρους χιόνα περιθέουσα ζητεῖς.

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1. Parse, 1. ὑπολαβοῦσα, 2. οἶσθα, 3. ἐμπίπλασαι, 4. ἐσθίουσα, 5. πίνουσα, 6. φάγῃς.
2. Derivation of, 1. ἐννοεῖς, 2. τλῆμον, 3. ὀψοποιοὺς, 4. πολυτελεῖς.
3. Compare, 1. χαλεπὴν καὶ μακρὰν, 2. ῥᾳδίαν καὶ βραχεῖαν, 3. ἡδέως.
4. Decline ἡ γυνὴ αὕτη, χαλεπὴ καὶ μακρὰ ὁδὸς, ῥᾳδία καὶ βραχεῖα ὁδὸς.
5. Go through the tense οἶδα, and give the cognate tenses. What is its pluperfect?
6. What is the construction and position of ἕνεκα?
7. Decline ὅστις.
8. What change of form in the root takes place in ἐμπίπλημι in any of its tenses?
9. What verbs in -άω make -ῆν in the infinitive?
10. What is the commonest construction of πρὶν? Mention some others.
11. Give all the participles of ἐσθίω, πίνω, and πεινάω.
12. What are the constructions of ἵνα?
13. Why is τοῦ θέρους in the genitive?
14. When do verbs in έω not contract the two vowels?

LESSON LXIX.

§ 16. "Ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλίνας καὶ τὰ ὑπόβαθρα ταῖς κλίναις παρασκευάζεις· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν ὅ τι ποιῇς, ὕπνου ἐπιθῡμεῖς.

§ 17. "Ἀθάνατος δὲ οὖσα, ἐκ θεῶν μὲν ἀπέῤῥιψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέᾱτος· οὐδὲν γὰρ πώποτε σαυτῆς ἔργον καλὸν τεθέᾱσαι.

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1. Parse, 1. *ἀπέρριψαι*, 2. *τεθέᾶσαι*.
2. Derivation of, 1. *καθυπνώσῃς*, 2. *στρωμνὰς*, 3. *ὑπόβαθρα*, 4. *ἀτιμάζει*, 5. *ἀνήκοος*, 6. *ἀθέᾶτος*.
3. Put into Latin *διὰ τὸ μηδὲν ἔχειν δ,τι ποίῃς*, and into Greek "*he had nothing to do.*"
4. *a.* What is the difference between *ὅ τι* or *δ,τι* and *ὅτι*? *b.* Is the *ι* ever elided? *c.* *ὅτ' ἦν ὁ πόλεμος*—what is the English of this? What is *ὅτ'* for?
5. *τὰς στρωμνὰς μαλακὰς*—is *μαλακὰς* here an epithet or a predicate of *τὰς στρωμνὰς*? Explain the difference.
6. What is the English of, 1. *ἡ καινὴ διαθήκη*. 2. *διαθήκη ἡ καινὴ*, 3. *ἡ διαθήκη καινὴ*, or, more usually, *καινὴ ἡ διαθήκη*, 4. *ἡ διαθήκη ἡ καινή*?
7. Why cannot No. 3 be translated "the New Testament"? State the rule.
8. What is the difference between *διὰ τοῦ πονεῖν* and *διὰ τὸ πονεῖν*? Put them into Latin.
9. Account for all the genitives above.
10. What tenses do some deponents borrow from the passive? Give an instance above.

LESSON LXX.

§ 18. "*Τίς δ' ἄν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν δεομένῃ τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιἄ'σου τολμήσειεν εἶναι; οἳ, νέοι μὲν ὄντες, τοῖς σώμασιν ἀδύνᾰτοί εἰσι, πρεσβύτεροι δὲ γενόμενοι, ταῖς ψυχαῖς ἀνόητοι· ἀπόνως μὲν λιπᾰροὶ διὰ νέοτητος φερόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες· τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι· τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.*

§ 19. "'*Εγὼ δὲ σύνειμι μὲν τοῖς θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν, οὔτε θεῖον οὔτε ἀνθρώπινον, χωρὶς ἐμοῦ γίγνεται.*

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1. Parse, 1. *ἐπαοκέσειεν*, 2. *γήρως*, 3. *διαδραμόντες*, 4. *ἀποθέμενοι*, 5. *γίγνεται* (50), 6. *φερόμενοι* (33).
2. Derivation of, 1. *ἀνόητοι*, 2. *αὐχμηροὶ*.
3. *ἀνθρώποις τοῖς ἀγαθοῖς*. (See Less. LXIX. quest. 5, 6.)
4. *οὔτε . . . οὔτε*. (See Less. LXVI. quest. 7.)
5. *δεομένῃ*—why is not this contracted? Go through the present indicative of *δέομαι*, and the present subjunctive active of *πλέω*.

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6. What is the future participle of *βαρυνόμενοι*?
7. Give all the participles of *δια-τρέχω*.
8. Compare the adjectives above.
9. What parts of *ἥδυς* are contracted? What parts with two vowels are not contracted?

LESSON LXXI.

§ 20. "*Τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει· ἀγαπητὴ μὲν σύνεργος τεχνῖταις, πιστὴ δὲ φύλαξ οἴκων δεσπόταις, εὐμενὴς δὲ παραστάτις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.*

§ 21. "*Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ ἕως ἂν ἐπιθυμήσωσιν αὐτῶν.*

§ 22. "*Ὕπνος δὲ αὐτοῖς πάρεστιν ἡδίων, ἢ τοῖς ἀμόχθοις· καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιᾶσι τὰ δέοντα πράττειν.*

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1. Parse, 1. *μεθιᾶσι*, 2. *τὰ δέοντα*, 3. *ἀνέχονται* (15).
2. Derivation of, 1. *εὐμενὴς*, 2. *συλλήπτριᾰ*, 3. *ποτῶν*.
3. Compare, 1. *μάλιστα*, 2. *πιστὴ*, 3. *εὐμενὴς*, 4. *ἀγαθὴ*, 5. *βεβαία*, 6. *ἡδεῖα*, 7. *ἀπράγμων*.
4. What is the construction of *προσήκει* here?
5. Decline *ἀγαπητὴ σύνεργος*, *πιστὴ φύλαξ*, *ἀγαθὴ συλλήπτριᾰ*, *βεβαία σύμμᾰχος*, *ἀρίστη κοινωνὸς*, *ἡδεῖα καὶ ἀπράγμων ἀπόλαυσις*, in the singular.
6. Give all the active indicative tenses and all the participles of *μεθίημι* What verb does it resemble? In what are both irregular?
7. What first aorists do not end in *σα*?
8. What is the construction of *ἕως ἄν*? What would be used with the optative?
9. Go through the persons of, 1. *τιμῶμαι*, 2. *ἔστι*, 3. *ἀνέχονται*, 4. *μεθιᾶσι*.

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LESSON LXXII.

§ 23. "Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἥδονται πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν.

§ 24. "Ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνούμενοι ᾄλλουσι.

§ 25. "Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι."

§ 26. Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παίδευσιν· λέγει δέ που καὶ Ἡσίοδος.

Τὴν μὲν γὰρ κακότητα καὶ ἱλάδὸν ἔστιν ἑλέσθαι
ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ' ἔγγυθι ναίει.
τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν,
καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα.

(Xen. Mem. ii. 1, 21, &c.)

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1. Parse, 1. μέμνηνται, 2. κεῖνται, 3. κεκτῆσθαι, 4. ἑλέσθαι, 5. ἔθηκαν. 6. ἵκηται.

2. Derivation of, 1. ἔπαινος, 2. πεπρωμένον, 3. τοκέων, 4. διαπονησαμένῳ, 5. εὐδαιμονίαν, 6. ἱλαδὸν.

3. Compare, 1. γεραίτεροι, 2. ἀτίμοι, 3. ἀγαθῶν, 4. μακαριστοτάτην, 5. ῥᾳδίως, 6. μικρὸς, 7. ὄρθιος, 8. τραχὺς.

4. Why are ἔλθῃ (§ 24) and ἵκηται (§ 26) in the subjunctive? What particle would ἦλθεν or ἔλθοι require?

5. Decline in the plural τοκέων ἀναθῶν.

6. Why is ἑλέσθαι (§ 26, l. 1) in the infinitive?

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7. What is the difference between αἱρέω and αἱρέομαι? Give the participles of the latter.

8. What is the Attic form of, 1. ῥᾳδίως, 2. λείη, 3. τρηχὺς, 4. ῥᾳϊδίη (§ 26)?

9. In what respects do μέμνηνται and κεκτῆσθαι resemble each other?

10. What are the prose words that would be used instead of, 1. κακότης, 2. ἐγγύθι, 3. ναίει, 4. ἐκὴν, 5. πέλει, 6. ἐοῦσα?

END OF PART V.

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PART VI.

THE BATTLE OF CUNAXA AND THE DEATH OF CYRUS;

Being the Ninth Chapter of the First Book of Xenophon's Anabasis.

LESSON LXXIII.

§ 1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον ἦν ὁ σταθμὸς ἐνθα ἐμελλε καταλῡ́σειν, ἡνίκα Πατηγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἱδροῦντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.

§ 2. Ἔνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι·

§ 3. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν Ψώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

§ 4. Ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ

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Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.

§ 5. Τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ το Ἑλληνικὸν πελταστικὸν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὕπαρχος καὶ τὸ ἄλλο βαρβαρικόν.

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1. Parse, 1. *παρεσκευασμένος*, 2. *ἐπιπεσεῖσθαι*, 3. *ἀναβὰς*, 4. *καθίστασθαι*.
2. Derivation of, 1. *σταθμὸς*, 2. *εὐώνυμος*, 3. *πελταστικὸν*.
3. What is the construction of *μέλλω*? Is *ἔμελλε* the invariable form of the imperfect?
4. Give the chief tenses of *προφαίνομαι* and *ἐλαύνω*.
5. What is the quantity of the *υ* in *λύω* and its derivatives?
6. Decline, 1. *ἀνὴρ Πέρσης*, 2. *ἱδροῦντι τῷ ἵππῳ*, 3. *πολὺς τάραχος*, 4. *τὸ εὐώνυμον κέρας*.
7. What is the meaning of *καὶ πάντες δὲ*? See § 2.
8. *ἀτάκτοις σφίσι* (§ 2). Why is *σφίσι* used? Why is it in the dative? Would *αὐτοῖς* or *ἐκείνοις* have been suitable?
9. What is the meaning of *ἐχόμενος*?
10. What tense is *ἔστησαν*? Why?

LESSON LXXIV.

§ 6. Κῦρος δὲ καὶ οἱ ἱππεῖς τούτου ὅσον ἐξακόσιοι, ὡπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

§ 7. Οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς.

§ 8. Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὔπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκὴ, χρόνῳ δὲ οὐ

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συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο.

§ 9. Καὶ ἦσαν ἱππεῖς μὲν λευκοθώρᾱκες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν·) ἐχόμενοι δὲ τούτων γερῤῥοφόροι, ἐχόμενοι δὲ ὁπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν. (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι·) ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο.

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1. Parse, 1. ὡπλισμένοι, 2. θώρᾱξι, 3. καθίστᾰτο, 4. εἶχον, 5. ἐφᾶνη.

2. Derivation of, 1. παραμηριδίοις, 2. πρυμετωπίδια, 3. προστερνίδια, 4. καταφανεῖς, 5. κονιορτὸς, 6. λευκοθώρᾱκες, 7. γερῤῥοφόροι, 8. ὁπλῖται, 9. ποδήρεσι.

3. Give the active, middle, and passive participles of καθίστημι, ἔχω, and φαίνω.

4. Decline, 1. οἱ ἄλλοι Πέρσαι, 2. ψιλαὶ αἱ κεφάλαι, 3. μελανία τις, 4. ποδήρεις ξυλίναι ἀσπίδες, 5. ἄλλοι ἱππεῖς, 6. ἄλλοι τοξόται, 7. πάντες οὗτοι, 8. πλαίσιων πλῆρες, 9. ἕκαστον τὸ ἔθνος.

5. What is the verb to οὗτοι in § 9?

LESSON LXXV.

§ 10. Πρὸ δὲ αὐτῶν ἅρματα διαλείποντα συχνὸν ἀπ ἀλλήλων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα.

§ 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ συγῇ ὡς ἀνυστὸν καὶ ἡσῠχῇ, ἐν ἴσῳ καὶ βραδέως, προσήεσαν.

§ 12. Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ

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Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· "κἂν τοῦτ'," ἔφη, "νικῶμεν, πάνθ' ἡμῖν πεποίηται."

§ 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στῖφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς, ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποτάμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

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1. Parse, 1. εἶχον, 2. ἀποτεταμένα, 3. ἐντυγχάνοιεν, 4. ἑλῶντα, 5. ἐψεύσθη, 6. προσῆεσαν.

2. Derivation of, 1. δρεπανηφόρα, 2. ἄνυστὸν, 3. ἑρμηνεῖ.

3. ὅτῳ ἐντυγχάνοιεν — why the optative (§ 10)? What would ᾧ ἐνέτυχον mean?

4. Decline ὅστις. Give the shorter forms of some of its cases.

5. What are the participles of καθοράω, ἐλαύνω, ἀνέχομαι, and καλέω?

6. Translate ὡς ἑλῶντα καὶ διακόψοντα.

7. What does ὃ at the beginning of § 11 refer to? Account for τοῦτο after ἐψεύσθη.

8. Explain the phrase σιγῇ ὡς ἄνυστόν,

9. Decline in the singular, Πίγρης ὁ ἑρμηνεύς; in the plural, ἄλλοι τρεῖς ἢ τέτταρες.

10. What is the usage of βασιλεὺς without the article? (See § 1.)

11. ὅτι εἴη — why is ὅτι here followed by the optative (§ 12)?

12. κἂν νικῶμεν — what is κἂν for? Is νικῶμεν contracted from νικάομεν or νικάωμεν? Why not for νικάοιμεν?

13. What is the nominative to πεποίηται?

LESSON LXXVI.

§ 14. Καὶ ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῄει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἑκατέρωσε, ἀποβλέπων εἴς τε τοὺς πολεμίους καὶ τοὺς φίλους.

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§ 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά.

§ 16. Ταῦτα δὲ λέγων, Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἴη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο ὅ,τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ.

§ 17. Ὁ δὲ Κῦρος ἀκούσας, "Ἀλλὰ δέχομαί τε," ἔφη, "καὶ τοῦτο ἔστω." ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις.

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1. Parse, 1. προήει, 2. κατεθεᾶτο, 3. ἰδὼν, 4. ὑπελάσας, 5. ἤρετο, 6. ἐπιστήσας, 7. ἔστω, 8. εἰπὼν, 9. ἀπήλαυνε, 10. διειχέτην.

2. Derivation of, 1. ὁμάλως, 2. σύνθημα?

3. Decline, 1. οὗτος ὁ καιρὸς, 2. τὸ βαρβαρικὸν στράτευμα, 3. Ζεὺς σωτὴρ καὶ νίκη, 4. τρία ἢ τέτταρα στάδια.

4. Translate literally συνετάττετο ἐκ τῶν ἔτι προσιόντων.

5. What is the force of ἀπὸ in ἀποβλέπων? (See Less. LXII. quest. 11.)

6. What is the literal English of παραγγέλλοι? Why is it in the ptative?

7. Put into the present tense, 1. ἤρετο εἰ παραγγέλλοι, 2. ἤρετο τίς ὁ θόρυβος εἴη.

8. Complete the sense in ἐπιστήσας (§ 11). What tense is it? What are the transitive tenses of that verb?

9. What is the usage of καὶ ὃς?

LESSON LXXVII.

§ 18. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φαλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο πάντες οἱόνπερ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες, ὡς καὶ ταῖς

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ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις.

§ 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσιν. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἕπεσθαι.

§ 20. Τὰ δ' ἅρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἱπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

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1. Parse, 1. ἤρξατο, 2. ἐφθέγξατο, 3. προΐδοιεν, 4. διίσταντο, 5. ἐκπλαγείς, 6. κατελήφθη, 7. παθεῖν.

2. Derivation of, 1. ἐξεκύμαινε, 2. ἐλελίζουσι, 3. ἡνιόχων, 4. εὐωνύμῳ

3. Go through the present indicative and subjunctive of θέω.

4. What is the force of καὶ πάντες δὲ? (See § 2.)

5. πρὶν ἐξικνεῖσθαι (§ 19) — how else could this have been expressed? (See Less. LX. quest. 10.)

6. What is the first aorist, indicative and participle, of ἐκκλίνω? and the future perfect and second aorist of φεύγω?

7. Explain τὰ ἅρματα τὼ μὲν . . . τὰ δὲ (§ 20).

8. Chief tenses and participles of προοράω and καταλαμβάνω.

9. What is the usage of ἐπλήγην and ἐξεπλάγην?

10. Translate οὐδ' ἄλλος δὲ τῶν Ἑλλήνων. What is the affirmative form of the expression?

LESSON LXXVIII.

§ 21. Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὅ,τι

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ποιήσει βασιλεύς. Καὶ γὰρ ᾔδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.

§ 22. Καὶ πάντες οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὑτῶν ἡγοῦντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν ᾖ, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.

§ 23. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

§ 24. Ἔνθα δὴ Κῦρος δείσας μὴ ὄπισθεν γενόμενος κατακύψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν.

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1. Parse, 1. ὁρῶν, 2. νικῶντας, 3. ἐξήχθη, 4. συνεσπειραμένην, 5. ᾔδει, 6. αἰσθάνεσθαι, 7. δείσας.
2. Derivation of, 1. προσκυνούμενος, 2. συνεσπειραμένην?
3. What is the English of ὡς and ὣς? Translate into Latin οὐδ' ὣς ἐξήχθη.
4. Decline, 1. οἱ σὺν αὐτῷ ἑξακόσιοι ἱππεῖς, 2. πάντες οἱ τῶν βαρβάρων ἄρχοντες, 3. ἥμισυς χρόνος.
5. What is βασιλεὺς without the article?
6. Explain the construction of ᾔδει αὐτὸν ὅτι ἔχοι. What is it called?
7. Why is χρήζοιεν (§ 22) in the optative?
8. What are the two contractions of ἥμισυς?
9. What is there irregular in the tenses of δείδω?
10. Why is κατακύψῃ in the subjunctive (§ 24)?

LESSON LXXIX.

§ 25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὁρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.

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§ 26. Σὺν τούτοις δὲ ὢν καθορᾷ βασιλέα καὶ τὸ ἀμφ' αὐτὸν στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὁρῶ, ἔτο ἐπ' αὐτόν· καὶ παίει κατα τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρᾱκος, ὥς φησι Κτησίας ὁ ἰᾱτρὸς, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

§ 27. Παίοντα δὲ αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτός τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.

§ 28. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.

§ 29. Καὶ οἱ μὲν βασιλέα φασὶ κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τἆλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα.

Chap. x. § 1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιά· βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον.

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1. Parse, 1. ἐγένετο, 2. κατελείφθησαν, 3. καθορᾷ, 4. ἔτο, 5. τιτρώσκει, 6. ἀπέθνησκον, 7. πεπτωκότα, 8. σπασάμενον, 9. ἐφόρει, 10. ἐτετίμητο, 11. ἀποτέμνεται.

2. Derivation of, 1. ὁμοτράπεζοι, 2. σκηπτούχων, 3. στρατόπεδον.

3. What is the perfect passive of διασπείρω? Why is it not reduplicated?

4. What is there peculiar in the form ἠνέσχετο? Give similar instances.

5. Decline, 1. Κτησίας ὁ ἰᾱτρὸς, 2. ὁ πιστότατος θεράπων, 3. χρῦσοῦς ἀκῑνάκης, 4. χεὶρ ἡ δεξιὰ.

6. Why is ὁπόσοι and not πόσοι used in § 27?

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7. What is the second aorist indicative of περιπεσεῖν?

8. Account for the cases βασιλέα, τινὰ, αὐτὸν, and Κύρῳ (§ 29).

9. Translate καὶ στρεπτὸν δὲ ἐφόρει (§ 29).

10. ὑπὸ Κύρου (§ 29) — what prepositions are used with a passive verb to express the *agent*?

11. Name the kings of Persia from Cyrus the Great to the conquest by Alexander.

12. What was the date, position, and result of the battle of Cunaxa?

END OF PART VI.

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PART VII.

GOSPEL EXTRACTS CONSTRUED.

[S. Luke (Λουκᾶς or Λουκᾶνὸς), "the beloved physician" (Col. iv. 14), attached himself to S. Paul on his missionary travels at Troas (Acts xvi. 10), and accompanied him to Philippi, Jerusalem, Cæsarea, and Rome.

The accents have been omitted, to prevent beginners from being puzzled with too many diacritical marks; the rough breathings only are inserted.]

LESSON I.

S. Luke ii. 41.

41. Και οἱ γονεις and the parents του Ιησου of Jesus επορευοντο used to go κατ' ετος every year εις Ἱερουσἄλημ to Jerusalem τῃ ἑορτῃ at the feast του πασχα of the passover.

42. Και ὁτε εγενετο and when he was ετων δωδεκα twelve years old, αναβαντων αυτων they having gone up εις Ἱεροσολὕμα to Jerusalem κατα το εθος according to the custom της ἑορτης of the feast,

43. Και τελειωσαντων and having fulfilled τας ἡμερας the days, εν τῳ ὑποστρεφειν αυτους on their returning Ιησους ὁ παις the child Jesus ὑπεμεινεν remained behind ἐν Ἱερουσαλημ in Jerusalem; και ουκ εγνω Ιωσηφ and Joseph knew not και ἡ μητηρ αυτου and his mother.

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N. 1. *γονεῦς*. 2. Ἰησοῦς (W. § 18, *obs.* 2). 5. *πάσχα* ; a Hebrew word, not declinable. 7. *ἡμέρᾱ*. 8. *παῖς, παιδός, νυκ. παῖ*.

V. 1. *πορεύομαι*[9].* 2. *γίγνομαι*[14] (50). 3. *ἀνα-βαίνω*[7π] (6). 4. *τελειόω*[4π]. 5. *ὑποστρέφω*. 6. *ὑπο-μένω*[4] (24). 7. *γιγνώσκω*[7] (9).

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2. *οὐ* before a consonant, *οὐκ* before a smooth vowel, *οὐχ* before an aspirated vowel.

3. W. § 163.

LESSON II.

S. Luke ii. 44.

44. N*ομισαντες δε* but thinking *αυτον ειναι* that he was *εν τῃ συνοδιᾳ* in the company, *ηλθον* they went *ἡμερας ὁδον* a day's journey, *και ανεζητουν αυτον* and they kept looking for him *εν τοις συγγενεσι* among their kinsfolk *και εν τοις γνωστοις* and acquaintance.

45. K*αι ουχ εὑροντες αυτον* and not finding him, *ὑπεστρεψαν* they returned *εις* Ἱερουσαλημ to Jerusalem, *ζητουντες αυτον* seeking him.

46. K*αι εγενετο* and it came to pass *μεθ' ἡμερας τρεις* after three days, *εὗρον αυτον* they found him *εν τῳ ἱερῳ* in the temple, *καθεζομενον* sitting *εν μεσῳ* in the midst *των διδασκάλων* of the doctors, *και ακουοντα αυτων* both listening to them, *και επερωτωντα αυτους* and asking them questions.

N. 3. *ἡ ὁδός*. 4. *ἱερὸν*. 5. *διδάσκαλος*.

A. The 1st, 3rd, and 4th are used here as nouns. 4. *συγγενὴς*.

V. ω. 1. *νομίζω*[4π]; fut. *νομῖσω* or *νομιῶ*, *νενόμῖκα*. 2. *ἔρχομαι*[7] (53). 3. *εὑρίσκω*[7π] (16). 4. *ὑπο-στρέφω*[4]. 5. *γίγνομαι*[14] (50). 7. *καθέζομαι, καθεδοῦμαι*, imperf. *ἐκαθεζόμην*. 8. *ἀκούω* (2).

V. μι. Gk. Cd. App. 6.

V. contr. 1, 2. *ζητέω*. 3. *ἐπερωτάω*.

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3. Verbs signifying the operations of the senses are generally followed by a genitive, such as *γεύομαι, to taste ; αἰσθάνομαι, to perceive · ἅπτομαι, to touch*, &c. (W. § 132, *f.*)

* The small numbers refer to the List of Tenses, p. 175.

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LESSON III.

S. Luke ii. 47.

47. Παντες δε and all οἱ ακουοντες αυτου who heard him εξισταντο were astonished επι τῃ συνεσει αυτου at his understanding και ταις αποκρισεσιν and answers.

48. Και ιδοντες αυτον and on seeing him εξεπλαγησαν they were amazed: και ἡ μητηρ αυτου and his mother ειπε προς αυτον said to him, Τεκνον Son, τί εποιησας ἡμιν οὑτως; why didst thou thus deal with us? ιδου behold, ὁ πατηρ σου thy father κἀγω and I ἐζητουμεν σε were seeking thee οδυνωμενοι sorrowing.

49. Και ειπε and he said προς αυτους to them, Τί εζητειτε με why were ye seeking me? ουκ ηδειτε did ye not know ὁτι δει ειναι με that I ought to be εν τοις του Πατρος μου (engaged) in my Father's business?

N. 1. σύνεσις. 2. ἀπόκρῐσις.

V. ω. 1. ἀκούω (2). 2. ἐκ-πλήσσω, ἐκ-πλήξω, ἐκ-πέπληχα, ἐκ-πέπληγμαι, ἐξ-επλάγην, ἐκ-πλάγηθι, -γῶ, -γείην, -γῆναι, -γεὶς. 3. ἤδειν, pluperfect of οἶδα.

V. μι. 2. εἶπε, under φημὶ (44).

V. contr. 1. ὁράω[7π] (25), cognate tenses (12). 2. ποιεω[4]. 3. ὀδυνάω. 4. ζητέω. 5. δεῖ (see note on δέω) (88).

LESSON IV.

S. Luke ii. 50.

50. Και αυτοι and of themselves ου συνηκαν they understood not το ῥημα the matter ὃ ελαλησεν αυτοις which he spake to them of.

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51. Και κατεβη and he went down μετ' αυτων with them, και ηλθεν and came εις Ναζαρετ to Nazareth; και ην ὑποτασσομενος αυτοις and continually submitted himself to them; και ἡ μητηρ αυτου and his mother διετηρει kept παντα τα ῥηματα ταυτα all these matters εν τῃ καρδιᾳ αὐτης in her own heart.

52. Και Ιησους and Jesus προεκοπτε increased σοφιᾳ και ἡλικιᾳ in wisdom and stature, και χαριτι and in favour παρα Θεῳ και ανθρωποις with God and men.

N. 7. Θεὸς. 8. ἄνθρωπος.
P. 4 = ἑαυτῆς.
V. ω. κατα-βαίνω[7] (6). 2. ἔρχομαι[7] (53).
V. μι. 1. συν-ίημι[4] (41). 2. εἰμί[2], Gk. Cd. App. 6.
V. contr. 1. λαλέω[4]. 2. δια-τηρέω.

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3. Either before or after the article and substantive, as —

οὗτος, αὐτὸς, ἐκεῖνος } ὁ ἄνθρωπος, or ὁ ἄνθρωπος { οὗτος, *this man.* αὐτὸς, *the man himself.* ἐκεῖνος, *that man.*

ὁ αὐτὸς ἄνθρωπος is *the same man.*

LESSON V.

S. Luke iii. 1.

1. Εν ετει δε πεντεκαιδεκατῳ now in the fifteenth year της ἡγεμονιας of the reign Τιβεριου Καισαρος of Tiberius Cæsar, Ποντιου Πιλατου Pontius Pilate ἡγεμονευοντος being procurator της Ιουδαιας of Judæa, και Ἡρωδου and Herod τετραρχουντος being tetrarch της Γαλιλαιας of Galilee, Φιλιππου δε and Philip του αδελφου αυτου his brother τετραρχουντος being tetrarch της Ιτουραιας of Ituræa, και Τραχωνῖτιδος χωρας and of the region of Trachonītis, και Λυσανιου and Lysanias τετραρχουντος being tetrarch της Αβιληνης of Abilēne.

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2. Επι Αρχιερεων Αννα και Καϊαφα when Annas and Caiaphas were high priests, εγενετο ῥημα Θεου the word of God came επι Ιωαννην unto John τον του Ζαχαριου υἱον the son of Zacharias εν τῃ ερημῳ in the wilderness.

3. Και ηλθεν and he came εις πασαν την περιχωρον του Ιορδανου into all the country round about Jordan κηρυσσων preaching βαπτισμα μετανοιας the baptism of repentance εις αφεσιν ἁμαρτιων for remission of sins.

N. 1. τὸ ἔτος. 2. ἡγεμονία. 3. Τιβέριος. 4. Καῖσαρ. 5. Πόντιος. 6. Πιλᾶτος. 8. Ἡρῴδης, ου. 10. Τραχωνῖτις, ιδος. 11. χώρᾱ. 12. Λυσανίας. 13. ἀρχιερεὺς. 20. ἄφεσις. 21. ἁμαρτίᾱ.

V. ω. 1. ἡγεμονεύω. 2. ἐγένετο[14] (50). 3. ἦλθεν[7] (53).

V. contr. τετραρχέω.

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2. W. § 163.

4. Ἰουδαίας is governed by ἡγεμονεύοντος, verbs of governing, like ἀνάσσω, *to rule*, ἄρχω, *to govern*, taking a genitive; so below, Ἰτουραίας follows τετραρχοῦντος.

LESSON VI.

S. Luke iii. 4.

4. Ὡς γεγραπται as it is written εν βιβλῳ in the book λογων of the words Ησαΐου του προφητου of Isaiah the prophet, λεγοντος saying, Φωνη βοωντος the voice of one crying εν τῃ ερημῳ in the wilderness, Ἑτοιμασατε prepare ye την ὁδον Κυριου the way of the Lord, ποιειτε ευθειας make straight τας τριβους αυτου his paths.

5. Πασα φαραγξ every valley πληρωθησεται shall be filled, και παν ορος and every mountain και βουνος and hill ταπεινωθησεται shall be brought low, και τα σκολια and the crooked εσται εις ευθειαν shall

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become a straight road (place), *και αἱ τραχειαι* and the rough (ways) *εις ὁδους λειας* smooth ways.

6. *Και πασα σαρξ* and all flesh *ὀψεται* shall see *το σωτηριον του Θεου* the salvation of God.

N. 3. *προφήτης*. 8. *φάραγξ, φάραγγος*. 9. *τὸ ὄρος, the mountain*; but *ὁ ὅρος, the boundary*. 11. *σάρξ, σαρκὸς*.

A. 1. *εὐθυς, εῖα, ὺ*. 4. *τραχὺς*. 5. *λεῖος, λεία, λεῖον*.

V. *ω*. 1. *γράφω*[17]. 3. *ἑτοιμάζω, -άσω, ἡτοίμακα*.

V. contr. 1. *βοάω, βοήσω, βεβόηκα*. 2. *ποιέω*. 3. *πληρόω*[21]. 5. *ὁράω*[10] (25).

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3. W. § 150.

4. *ὁδὸν*, understood from *ὁδοὺς*, which follows.

5. *ὁρῶν, ὀψόμενος, ἑωρᾰκὼς, ἰδών*.

LESSON VII.

S. Luke iii. 7.

7. *Ελεγεν ουν* he said therefore *τοις οχλοις* to the multitudes *εκπορευομενοις* as they came out *βαπτισθηναι* to be baptized *ὑπ' αυτου* by him, *Γεννηματα εχιδνων* O broods of adders, *τίς ὑπεδειξεν ὑμιν* who warned you *φυγειν* to fly *απο της μελλουσης οργης* from the coming wrath?

8. *Ποιησατε ουν* produce therefore *καρπους* fruits *αξιους της μετανοιας* worthy of repentance; *και μη αρξησθε* and begin not *λεγειν εν ἑαυτοις* to say within yourselves, *εχομεν τον Αβρααμ* we have Abraham *πατερα* as a father; *λεγω γαρ ὑμιν* for I say to you, *ὁτι δυναται ὁ Θεος* that God is able *εκ των λιθων τουτων* out of these stones *εγειραι* to raise up *τεκνα τῳ Αβρααμ* children to Abraham.

9. *Ηδη δε* and already *και ἡ αξῖνη* the axe also *κειται* is laid *προς την ῥιζαν* unto the root *των δενδρων* of the

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trees; *παν ουν δενδρον* every tree therefore *μη ποιουν* not producing *καρπον καλον* good fruit *εκκοπτεται* is being hewn down *και βαλλεται* and being cast *εις πυρ* into the fire.

N. 3. ἔχιδνα, ης. 6. μετάνοια. 7. πατὴρ, Gk. Cd. App. 2. 8. ὁ λίθος. 12. δένδρον. 13. πῦρ, πυρὸς, πυρί, πῦρ.

V. ω. 2. ἐκ-πορεύομαι. 3. βαπτίζω[20e]. 4. φεύγω[7e], φεύξομαι, πέφευγα, ἔφυγον, φύγε, κ. τ. λ. 5. μέλλω, μελλήσω, ἤμελλον, ἐμέλλησα, ἤμελλον. 6. ἄρχομαι, ἄρξομαι, ἠρξάμην[11], ἄρξαι, ἄρξωμαι. 8. ἔχω (15). 9. ἐγείρω, ἐγερῶ, ἐγήγερκα, ἤγειρα[4], ἤγειρον, ἐγείρω, ἐγείραμι, ἐγεῖραι, ἐγείρας. 11. βαλλω (7).

V. μι. 1. ὑπο-δείκνυμι[4]. 2. δύνᾰμαι (51). 3. κεῖμαι, κείσομαι, imperf. ἐκείμην.

V. contr. 1. ποιεω[4,8]. 2. ποιεω[1*].

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1. See note 3 on Lesson IV.
2. οὖν, γὰρ, and δὲ.

LESSON VIII.

S. Luke iii. 10.

10. *Και οἱ οχλοι* and the crowds *επηρωτων αυτον* kept asking him, *λεγοντες* saying, *Τί ουν ποιησομεν*; what then shall we do?

11. *Αποκριθεις δε λεγει αυτοις*, but he answereth and saith to them, *ὁ εχων* let him that hath *δυο χιτωνας* two tunics *μεταδοτω* give a share *τῳ μη εχοντι* to him that hath not; *και ὁ εχων* and let him that hath *βρωματα* food *ποιειτω ὁμοιως* do likewise.

12. *Ηλθον δε* and there came *και τελωναι* publicans also *βαπτισθηναι* to be baptized, *και ειπον προς αυτον* and said to him, *διδασκαλε* master, *τί ποιησομεν* what shall we do?

13. *Ὁ δε ειπε προς αυτους* but he said to them, *πρασσετε* exact *μηδεν πλεον* nothing more *παρα το διατεταγμενον ὑμιν* beyond what is appointed to you (to exact).

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N. 2. χιτὼν. 4. τελώνης.
A. πολὺς, πλείων, πλεῖστος. Compar. neut. πλεῖον or πλέον.
V. ω. 2. ἀπο-κρῑ́νομαι, ἀπο-κρῑνοῦμαι, ἀπ-εκρίθην, ἀπο-κρίθητι, κ. τ. λ. 4. ἔχω (15). 5. ἔρχομαι[7] (53). 6. βαπτίζω[20]. 7. δια-τασσω[17].
V. μι. 1. μετα-δίδωμι[7β]. 2. εἶπον, φημὶ (44).
V. contr. ἐπ-ερωτάω.

LESSON IX.

S. Luke iii. 14.

14. Επηρωτων δε αυτον και στρατευομενοι, and some persons also on a military expedition put questions to him, λεγοντες saying, Και ἡμεις τί ποιησομεν; and we, what shall we do? Και ειπε προς αυτους and he said to them, μηδενα διασειητε do violence to no man, μηδε συκοφαντησητε nor accuse (any one) falsely, και αρκεισθε and be content τοις οψωνιοις ὑμων with your allowances.

15. Προσδοκωντος δε του λαου, but while the people were in expectation και διαλογιζομενων παντων and all men were debating εν ταις καρδιαις αὐτων in their own hearts περι του Ιωαννου concerning John, μηποτε lest perchance αυτος ειη ὁ Χριστος *he* might be the Christ,

16. Απεκρινατο ἀπασιν ὁ Ιωαννης John answered them all, λεγων saying, εγω μεν I indeed ὑδατι with water βαπτιζω ὑμας baptize you, ερχεται δε but there is coming ὁ ισχυροτερος μου he who is stronger than I, οὑ τον ἱμαντα των ὑποδηματων the latchet of whose shoes ουκ ειμι ἱκᾰ́νος I am not worthy λυσαι to loose; αυτος ὑμας βαπτῐ́σει *he* shall baptize you εν Πνευματι ἁγιῳ with the Holy Ghost και πυρι and with fire.

N. 1. ὀψώνιον. 2. λαὸς. 6. ὕδωρ, ὕδᾰτος. 7. ἱμὰς.
V. ω. 3. δια-σείω[6]. 4. διαλογίζομαι. 5. ἀπο-κρίνομαι[11] (see last lesson).

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7. λῡω, λῡσω, ἔλῡσα, λέλῡκα, λέλῡμαι, ἀνάλῡσις. ῡ long in the pres. fut. and 1 aor.; short in all other tenses and derivatives.

V. contr. 3. συκοφαντέω[4]. 4 ἀρκεῖ, *it suffices*; ἀρκέομαι, *I think it sufficient, I am content.* 5. προσδοκάω.

2. W. § 163.
5. W. § 132, *b*.

LESSON X.

S. Luke iii. 17.

17. Οὗ το πτυον whose winnowing fan εν τῃ χειρι αυτου (is) in his hand, και διακαθαριει and he will thoroughly cleanse την ἅλωνα αὐτου his threshing-floor, και συναξει and will gather τον σιτον the wheat εις την αποθηκην αὐτου into his storehouse, το δε ἀχῦρον but the chaff κατακαυσει he will burn up πυρι ασβεστῳ with fire unquenchable.

18. Πολλα μεν ουν και ἑτερα now many other things also παρακαλων while exhorting them ευηγγελιζετο did he preach to τον λαον the people.

19. Ὁ δε Ἡρωδης but Herod ὁ τετραρχης the tetrarch, ελεγχομενος ὑπ' αυτου being reproved by him περι Ἡρωδιάδος concerning Herodias της γυναικος the wife Φιλιππου of Philip του αδελφου αυτου his brother, και περι παντων and concerning all things ἃ εποιησεν which he did πονηρα wickedly, κατεκλεισε shut up τον Ἰωαννην John εν τῃ φυλάκῃ in the prison (of Machærus).

N. 3. ἡ ἅλως, ἅλωνος. 4. ὁ σῖτος. 5. ἀποθήκη, from ἀποτίθημι, *to stow away*; Latin, *apothēca*, whence *apothecary*; Italian, *bottiga*; French, *boutique*; English, *booth*. 6. τὸ ἄχῦρον. 7. πῦρ.

A. πολλὰ, W. § 30. 3. ἕτερος.

V. ω. 1. δια-καθαρίζω, fut. -ἴσω or ἰῶ. 2. συν-ἄ'γω, ἀξω, imperf. συν-ἦγον, 2 aor. συν-ἠγάγον, -ἀγαγε, κ. τ. λ. 3. κατα-καίω, W. p. 60, *c*. 2. 4. εὐ-αγγελίζομαι, εὐ-αγγελίσομαι or εὐ-αγγελιοῦμαι, 1 aor. εὐ-ηγγελισάμην. 6. κατα-κλείω[4].

V. contr. παρα-καλέω, καλέσω, κέκληκα.

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6. The governor of the fourth part of a province; from *τέτταρτος*, *fourth*, and *ἀρχὴ*, *government*.
7. Herod Antipas, son of Herod the Great.
8. The castle of Machærus, a fortress on the southern extremity of Peræa, at the top of the Dead Sea.

LESSON XI.

S. Luke iii. 21.

21. *Εγενετο δε* and it came to pass *εν τῳ βαπτισθηναι ἁπαντα τον λαον* when all the people were baptized, *και Ιησου* and Jesus *βαπτισθεντος* having been baptized *και προσευχομενου* and being engaged in prayer, *ανεῳχθηναι τον ουρανον* that the heaven was opened,

22. *Και καταβηναι το Πνευμα το ἁγιον*, and that the Holy Spirit descended *σωματικῳ ειδει* in a bodily shape *ὡσει περιστεραν* like a dove *επ' αυτον* upon him, *και φωνην* and that a voice *γενεσθαι εξ ουρανου* came from heaven *λεγουσαν* saying, *Συ ει* thou art *ὁ υἱος μου ὁ αγαπητος* my beloved son, *εν σοι ηυδοκησα* in thee I am well pleased.

N. 3. *ὁ οὐρανὸς*. 5. *τὸ εἶδος*.
V. *ω*. *γίγνομαι*[14] (50). 3. *προς-εύχομαι*, *-εὔξομαι*. 4. *ἀνοίγω*, *ἀνοίξω ἀνέῳξα*, *ἀνέῳχα*, *ἀνέῳγμαι*, *ἀνεῴχθην*, W. p. 72, *obs.* 8. 5. *κατα-βαινω*[7] (6), cognates 3.
V. contr. *εὐδοκέω*.

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2. In Greek, by prefixing *τὸ*, *τοῦ*, *τῷ*, *τὸ*, the neuter article; in Latin, by using the gerunds in *di*, *do*, *dum*, or the gerundial in *-dus*.
3. W. § 163.
11. S. Matt. iii.
12. S. Matt. xvii., S. John xii., Acts ix.

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LESSON XII.

S. Luke v. 1.

1. Εγενετο δε and it came to pass εν τῳ τον οχλον επικεισθαι αυτῳ when the crowd pressed upon him του ακουειν in order to hear του λογου του Θεου the word of God, και αυτος ην ἑστως that *he* was standing παρα την λιμνην Γεννησαρετ by the Lake of Gennesaret;

2. Και ειδε and he saw δυο πλοια two boats ἑστωτα standing παρα την λιμνην by the lake; οἱ δε ἁλιεις but the fishermen αποβαντες απ' αυτων on going out of them απεπλυναν washed τα δικτυα their nets.

3. Εμβας δε so entering εις ἓν των πλοιων into one of the boats, ὃ ην του Σιμωνος, which was Simon's, ηρωτησεν αυτον he asked him επαναγαγειν to thrust out ολιγον a little απο της γης from the land; και καθισας εδιδασκεν and he sat down and taught τους οχλους the crowds εκ του πλοιου out of the boat.

N. 3. ἁλιεύς. 4. δίκτυον. 5. γῆ, γῆς, γῇ, γῆν.

V. ω. 1. ἐπί-κειμαι, κείσομαι, ἐκείμην. 2. ἐμ-βαίνω[7] (6). 3. ἀπο-πλῦ'νω, πλῦνῶ, ἐπλῦ'να. 4. ἐπ-αν-άγω[7]. 5. καθίζω[4] (104). 6. διδάσκω, διδάξω, δεδίδαχα, the only reduplicated verb that keeps the reduplication beyond the present and imperfect.

V. μι. 2. ἑστὼς, ἑστῶσα, ἑστὸς; ἑστῶτος, ἑστώσης, ἑστῶτος, ἵστημι[10]. W. § 101, *b*.

V. contr. 1. ὁράω[7] (25). 2. ἐρωτάω[4].

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3. It expresses the *purpose*; generally said to be governed by the preposition ἕνεκα understood, *for the sake of hearing = to hear*.

4. Joshua xii. 3.

6. ἐμ before β, as being a lip-letter, or labial; ἐν before a vowel (W p. 135, § 5).

7. ἦν τοῦ Σιμῶνος, *was Simon's = belonged to Simon*.

8. S. John i. and xxi., *Bar-Jonas = son of Jonah*.

9. W. § 11.

10. S. Matt. xiii.

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LESSON XIII.

S. Luke v. 4.

4. Ὡς δε επαυσατο λαλων now when he had ceased speaking, ειπε προς τον Σιμωνα he said to Simon, Επαναγαγε launch out εις το βαθος into the deep-water, και χαλασατε and let down τα δικτυα ὑμων your nets εις αγραν for a draught.

5. Και ὁ Σιμων and Simon αποκριθεις ειπεν αυτῳ answered and said to him, Επιστατα master, κοπιασαντες after having toiled δι' ὁλης της νυκτος through the whole night ουδεν ελαβομεν we caught nothing; επι δε τῳ ῥηματι σου but at thy word χαλᾰσω I will let down το δικτυον the net.

6. Και τουτο ποιησαντες and on having done this συνεκλεισαν they enclosed πολυ πληθος a great multitude ιχθυων of fishes, το δε δικτυον αυτων and their net διερρηγνῦτο began to burst.

7. Και κατενευσαν and they beckoned τοις μετοχοις to their partners τοις εν τῳ ἑτερῳ πλοιῳ who were in the other boat του ελθοντας συλλαβεσθαι αυτοις in order that they might come and help them. Και ηλθον so they came, και επλησαν and filled αμφοτερα τα πλοια both the boats, ὡστε βυθιζεσθαι αυτα so that they began to sink.

N. 4. ἐπιστᾰ́της.

A. ὅλος, η, ον.

V. ω. 1. παύω. 2. ἐπ-αν-άγω (Lesson X., V. ω. 2). 3. Lesson VIII., V. ω. 4. 4. λαμβάνω[1] (21). 5. συγ-κλείω (see W. p. 135, § 5). 6 κοπανεύω. 7. ἔρχομαι[1].

V. μι. 2. διαῤῥήγνυμι (192). 3. πίμπλημι (171).

V. contr. 1. λαλέω. 2. χαλάω, χαλᾰ́σω. 3. κοπιάω, κοπιᾰ́σω.

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1. W. § 164.

3. Rabbi, or Rabboni; it is not used by S. Luke.

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6. See below, verse 10.
8. See Lesson XII. 3.
9. Words compounded with *μετὰ* and *σὺν* govern a dative.
10. *ὥστε* = *so that*, expressing a *purpose*, whether accomplished or not, may be followed by the infinitive, as *ὥστε δοῦναι, so as to give: αὐτὰ*, accusative before *βυθίζεσθαι*.

LESSON XIV.

S. Luke v. 8.

8. Ιδων δε Σιμων Πετρος but Simon Peter seeing it προσεπεσε fell down τοις γονασι του Ιησου at the knees of Jesus, λεγων saying, εξελθε απ' εμου go out (of this boat away) from me, ὁτι ειμι because I am ανηρ ἁμαρτωλος a sinful man, Κυριε O Lord.

9. Θαμβος γαρ for astonishment περιεσχεν αυτον overwhelmed him και παντας τους συν αυτῳ and all those with him επι τῃ αγρᾳ at the draught των ιχθυων of the fishes ἡ συνελαβον which they took.

10. Ὁμοιως δε and likewise και Ιακωβον και Ιωαννην James also and John υἱους Ζεβεδαιου Zebedee's sons, οἱ ησαν who were κοινωνοι τῳ Σιμωνι Simon's partners. Και ὁ Ιησους and Jesus ειπε προς τον Σιμωνα said to Simon, μη φοβου fear not, απο του νυν from henceforth ανθρωπους (it is) men εσῃ ζωγρων (that) thou shalt be catching.

11. Και καταγαγοντες and after having brought τα πλοια their boats επι την γην to the land, αφεντες ἁπαντα ηκολουθησαν αυτῳ they forsook all and followed him.

N. 1. τὸ γόνυ, γόνᾰτος. 2. ἀνὴρ, Gk. Cd. App. 2. 5. τὸ θάμβος.
V. ω. 1. προσ-πίπτω[7] (28). 3. ἐξ-έρχομαι[14β] (53). 4. περι-ἐχω[9] (15). 5. συλ-λαμβανω[7] (21). 6 κατ-ἄ'γω[7].

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V. μι. ἀφ-ίημι[7m] (41).
V. contr. 1. ὁράω[9] (25). 2. φοβέομαι. 3 ζωγρέω. 4. ἀκολουθέω.

2. The nominative and indicative were represented by a *perpendicular* line, the others by *sloping* or *oblique* lines. πίπτω, *cado*, to fall. *Casus rectus*, the perpendicular case, the nominative.
4. ἐμοῦ, ἐμοὶ, ἐμὲ ; πρός με is also used.
6. W. § 149.
8. Salōme, S. Mark xvi. 1, Acts xii. 2, Rev. i. 9.
11. The former expresses *continuance*.

LESSON XV.

S. Luke vii. 1.

1. Επει δε but when επληρωσε he ended παντα τα ῥηματα αὐτου all his words εις τας ακοας in the audience του λαου of the people εισηλθεν he entered εις Καπερναουμ into Capernaum.

2. Δουλος δε and the slave ἑκατονταρχου τινος of a certain centurion ὁς ην αυτῳ εντῑμος who was much valued by him κακως εχων being sick ημελλε τελευταν was ready to die.

3. Ακουσας δε and when he had heard περι του Ιησου about Jesus, απεστειλε προς αυτον he sent to him πρεσβυτερους elders των Ιουδαιων of the Jews, ερωτων αυτον asking him ὁπως ελθων διασωσῃ that he would come and heal τον δουλον αὐτου his slave.

4. Οἱ δε but they παραγενομενοι when they had come προς τον Ιησουν to Jesus παρεκαλουν αυτον besought him σπουδαιως earnestly, λεγοντες saying ὁτι αξιος εστι that he is worthy ᾧ παρεξει τουτο to whom he should grant this.

N. 2. ἀκοὴ. 3. ἑκατόνταρχος.
V. ω. 1. εἰσ-έρχομαι[7] (53). 2. μέλλω[3], W. p. 70, *obs.* 2 (see Lesson VII., V. ω. 5). 3. ἀκούω[4] (2). 4. ἀπο στέλλω[4]. 6. δια-σώζω[4,7]. 7. παρα-γίγνομαι[14] (50). 8. παρ-έχω (15).
V. contr. 1. πληρόω 3. ἐρωτάω. 4. παρα-καλέω (see Lesson X.).

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2. Capernaum, on the north-west shore of the Lake of Gennesaret, 20 miles north-east of Cana (S. Matt. iv. 13, 18—22, viii. 13—17, ix. 1, 2—8, ix. 23; S. Mark i. 21—28, xvii. 24; S. John iv. 46, vi. 17, 24, 59).

3. *ἑκατὸν — ἄρχω*, one hundred — to command.

5. *Male se habet, is unwell* (W. § 171). So *εὖ ἔχει, καλῶς ἔχει*, personally or impersonally.

6. W. p. 70, *obs.* 2.

9. *ὡς, ἵνα, ὅπως, ὅφρα*, meaning *in order that*, take a subjunctive when the preceding verb is in the present tense; here *ὅπως* joins *διασώσῃ* to *ἐρωτῶν*.

10. S. John iv. 46.

LESSON XVI.

S. Luke vii. 5.

5. *Αγαπᾳ γαρ* for he loveth *το εθνος ἡμων* our nation *και την συναγωγην* and our synagogue *αυτος* he himself *ᾠκοδομησεν ἡμιν* built for us.

6. *Ὁ δε Ιησους* and Jesus *επορευετο* set out *συν αυτοις* with them; *ηδη δε* and now *αυτου ου μακραν απεχοντος* when he was not far *απο της οικιας* from the house *ὁ ἑκατονταρχος* the centurion *επεμψε προς αυτον* sent to him *φιλους* friends, *λεγων αυτῳ* saying to him, *Κυριε*, Lord, *μη σκυλλου* trouble not thyself; *ου γαρ ειμι ἱκᾰνος* for I am not worthy *ἱνα εισελθῃς* that thou shouldest enter *ὑπο την στεγην μου* under my roof.

7. *Διο* wherefore *ουδε ηξιωσα εμαυτον* I did not even think myself worthy *προς σε ελθειν* to come to thee; *αλλα ειπε λογῳ* but say in a word *και ιαθησεται ὁ παις μου* and my servant shall be healed.

N. 2. *συναγωγή*. 3. *οἰκία*. 6. *στέγη*. 8, 9. gen. *παιδός*.

V. *ω*. 1. *πορεύομαι*. 3. *πέμπω*. 5. *σκύλλω, σκῦλῶ, ἔσκῦλα*. 6. *εἰσερχομαι*[7] (53).

V. *μι*. *φημί*[7] (44), cognates, 13.

V. contr. 2. *οἰκοδομέω*. 3. *ἀξιόω*. 4. *ἱάομαι, ἰάσομαι, ἰᾱ'θην*[20], *ἰαθήσομαι*[21].

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1. ἀγαπᾳ = ἀγαπάει; φκ = οἰκ augmented.
4. = διὰ ὃ, *on account of which, wherefore.*
5. εἶπε, indic.; εἰπὲ, imperat.; εἶπον, indic.; εἰπὸν, part.
8. adv. = κατὰ τὴν μακρὰν ὁδὸν, *a long way off.*
10. οὐ, negat.; μὴ, vetat. μὴ is used with the present of the imperative and the subjunctive of the aorist; as, μὴ κλέπτε, *don't steal at all;* μὴ κλέψῃς τοῦτο, *don't steal this particular thing.*

LESSON XVII.

S. Luke vii. 8.

8. Και γαρ εγω ανθρωπος ειμι for I also am a man τασσομενος set ὑπο εξουσιαν under authority, εχων ὑπ' εμαυτον having under me στρατιωτας soldiers, και λεγω τουτῳ and I say to this man, πορευθητι go και πορευεται and he goeth; και αλλῳ and to another ερχου come, και ερχεται and he cometh, και τῳ δουλῳ μου and to my slave, ποιησον τουτο do this, και ποιει and he doeth it.

9. Ὁ δε Ιησους but Jesus ακουσας ταυτα on hearing this εθαυμασεν αυτον wondered at him, και στραφεις and turning τῳ ακολουθουντι αυτῳ οχλῳ to the crowd that was following him ειπε said, λεγω ὑμιν I say to you, ουδε εν τῳ Ισραηλ not even in Israel εὑρον did I find τοσαυτην πιστιν such great faith.

10. Και οἱ πεμφθεντες and they that were sent ὑποστρεψαντες on returning εις τον οικον to the house εὑρον found τον ασθενουντα δουλον the sick slave ὑγιαινοντα sound in health.

N. 3. στρατιώτης. 6. οἶκος.
V. ω. 1. τάσσω. 2. ἔχω (15). 3. πορεύομαι[20]. 4. ἔρχομαι (53). 5. ἀκούω (2). 6. θαυμάζω. 7. στρέφω, στρέψω, ἔστροφα, ἔστραμμαι[17], ἐστράφην[22], στράφηθι, στραφῶ, στραφείην, στραφῆναι, στραφείς. 8. εὑρίσκω[7] (16). 9. ὑπο-στρέφω. 10. πέμπω[20].
V. contr. 1. ποιέω[18]. 2. ἀκολουθέω. 3. φημι[7] (44). 4. ἀσθενέω.

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1. The reflexive; because they necessarily express the object (not the doer) of the action of the verb. *αὐτὸς*, Gk. Cd. App. 58.
2. Gk. Cd. App. 5α.
4. *Ne in Israel quidem.*
6. See last part of verse 7.
7. S. Matt. viii. 5.
8. S. John iv. 52, 53.

LESSON XVIII.

S. Luke vii. 11.

11. Και *εγενετο* and it came to pass *εν τῃ ἑξης* on the day after *επορευετο* he was going *εις πολιν* to a town *καλουμενην* Naïν called Naïn, *και συνεπορευοντο αυτῳ* and there went with him *οἱ μαθηται αυτου* his disciples *ἱκἄνοι* in large numbers *και οχλος πολυς* and a great multitude.

12. Ὡς *δε ηγγισε* and when he had come near *τῃ πυλῃ της πολεως* to the gate of the town, *και ιδου* behold, *εξεκομιζετο τεθνηκως* a dead man was being carried out, *υἱος μονογενης* the only son *τῃ μητρι αυτου* of his mother *και αυτῃ χηρᾳ* and she too a widow, *και οχλος ἱκἄνος* and much people *της πολεως* of the town *ην συν αυτῃ* was with her.

13. Και *ἰδων αυτην ὁ Κυριος* and when the Lord saw her *εσπλαγχνισθη επ' αυτῃ* he took pity on her, *και ειπεν αυτῃ* and said to her, *μη κλαιε* weep not.

14. Και *προσελθων ἡψἄτο* and he came near and touched *της σορου* the bier, *οἱ δε βασταζοντες* and they that were carrying it *εστησαν* stood still, *και ειπε* and he said, *νεανισκε* young man, *σοι λεγω* to thee I speak, *εγερθητι* arise.

N. 1. *πόλις.* 2. *μαθητὴς.* 3. *πύλη.* 4. Gk. Cd. App. 2.
V. *ω.* 1. *γίγνομαι*[14] (50). 2. *συμ-πορεύομαι.* 3. *ἐγγίζω, ἐγγἴσω* or *ἐγγιῶ, ἤγγἰκα, ἤγγἰσα*[4]. 4. *ἐκ-κομίζω.* 5. *θνῃσκω* (17). 6. *σπλαγχνίζω*[20]. 8. *προσ-έρχομαι*[7] (53). 9. *ἅπτομαι, ἅψομαι, ἡψἄμην*[11], *ἅψαι, ἅψωμαι,* κ. τ. λ. 11. *ἐγείρω, ἐγερῶ, ἐγήγερκα, ἐγήγερμαι, ἠγέρθην*[20], *ἐγέρθητι.*
V contr. 1. *καλέω* 2. *ὁράω*[7] (25), cognates 12, *φημὶ*[7] (44).

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1. With *ἡμέρᾳ* understood.
2. At the foot of Little Hermon, 3 miles from Tabor, in view from the hills of Nazareth, 22 miles from Capernaum.
5. W. § 132, *f.*
6. Gk. Cd., note after cognates 30.
7. *νεᾱνίας, ου.*
9. S. Matt. ix., S. John xi.

LESSON XIX.

S. Luke vii. 15.

15. *Και ανεκαθῖσεν ὁ νεκρος* and he that was dead sat up *και ηρξᾰτο λαλειν* and began to speak, *και εδωκεν αυτον* and he gave him *τῃ μητρι αυτου* to his mother.

16. *Ελαβε δε φοβος ἁπαντας* but fear seized on all *και εδοξαζον τον Θεον* and they began to glorify God *λεγοντες* saying, *ὁτι προφητης μεγας* that a great prophet *εγηγερται εν ἡμιν* has risen up among us *και ὁτι επεσκεψᾰτο ὁ Θεος* and that God has visited *τον λαον αὐτου* his people.

17. *Και εξηλθεν ὁ λογος οὗτος* and this word went forth *εν ὁλῃ τῃ Ιουδαιᾳ* in all Judæa *περι αυτου* concerning him, *και εν πασῃ τῃ περιχωρῳ* and in all the country round about.

18. *Και οἱ μαθηται αυτου* and his (John's) disciples *απηγγειλαν* reported *Ιωαννῃ* to John *περι παντων τουτων* concerning all these things.

N. 2. *μήτηρ*, Gk. Cd. App. 2.
V. *ω.* ἀνα-καθίζω (104). 2. *ἔρχομαι, ἔρξομαι, ἠρξάμην*[11]. 3. *λαμβανω*[7] (21). 6. See Lesson XVIII. V. *ω.* 11. 7. *ἐπι-σκέπτομαι.* 8. *ἐξ-έρχομαι*[7] (53) 9. *ἀπ-αγγέλλω*[4].
V. *μι.* δίδωμι[4] (38).

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2. W. § 59, p. 78, *obs.* 3.
6. *ὅτι.*
7. See Lesson X. 8.

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LESSON XX.

S. Luke viii. 4.

4. Συνιοντος δε οχλου πολλου and when much people were collecting together και των κατα πολιν and when people from different towns επιπορευομενων προς αυτον were coming to him, ειπε δια παραβολης he spake by a parable.

5. Εξηλθεν ὁ σπειρων the sower went out του σπειραι to sow τον σπορον αὐτου his seed; και εν τῳ σπειρειν αυτον and in his sowing ὃ μεν επεσε some (seed) fell παρα την ὁδον by the way side, και κατεπατηθη and it was trodden down, και τα πετεινα του ουρανου and the birds of the air κατεφαγεν αυτο devoured it.

6. Και ἑτερον επεσεν and other (seed) fell επι την πετραν upon the rock, και φυεν and when grown up εξηρανθη it withered away δια το μη εχειν from not having ικμαδα moisture.

7. Και ἑτερον επεσεν and other (seed) fell εν μεσῳ των ακανθων in the midst of the thorns και αἱ ακανθαι and the thorns συμφυεισαι growing up with it απεπνιξαν αυτο choked it.

N. 1. ὁ ὄχλος. 2. παραβολὴ. 3. ὁ σπόρος. 7. ἰκμὰς. 2. ἄκανθα.
V. ω. 2. ἐξ-έρχομαι[7] (53). 3. σπείρω, W. p. 66. 4. πίπτω[7] (28). 5. κατ-εσθίω[7] (14). 6. φύω, W. p. 101, 2 aor. ἔφυν, as if from φῦμι, part. φὺς, φῦσα, φὺν; in post-classical Greek, ἐφύην, φυῆναι, φυεὶς, as here. 7. ξηραίνω. 8. ἀπο-πνίγω.
V. μι. 1. σύν-ειμι, W. p. 99. 2. φημὶ[7] (4).
V. contr. κατα-πατέω.

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1. In always requiring a participle; ὑπάτου ὄντος or ὑπατεύοντος Μάρκου Τουλλίου Κικέρωνος.

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3. Governed by ἕνεκα understood: as the infinitive never expresses a purpose in Latin prose, use *ut* with the subjunctive.
4. *Inter serendum*, or *dum serebat.*
5. *Quia non habebat*, or *quippe quod non haberet*, or *quippe quod carĕret.*
6. W. p. 135, § 5.
7. Not to σπόρος, which is masculine, but to some equivalent neuter word, like σπέρμα, implied in σπεῖραι and σπόρος.
8. W. p. 204, § 191. In compositis porro, &c.
9. S. Matt. xiii., S. Mark iv.

LESSON XXI.

S. Luke viii. 8.

8. Και ἑτερον επεσεν and other (seed) fell ἐπι την γην την αγαθην upon the good ground και φυεν and when it sprang up εποιησε καρπον it bare fruit ἑκατονταπλασιονα an hundred-fold. ταυτα λεγων εφωνει and when he said these things he cried, Ὁ εχων ωτα ακουειν he that hath ears to hear ακουετω let him hear.

9. Οἱ δε μαθηται αυτου and his disciples επηρωτων αυτον asked him λεγοντες saying, τίς ειη what might be ἡ παραβολη αὕτη this parable?

10. Ὁ δε ειπε but he said, ὑμιν δεδοται to you it has been given γνωναι to know τα μυστηρια the mysteries της βασιλειας του Θεου of God's kingdom, τοις δε λοιποις but to the rest εν παραβολαις in parables, ἱνα βλεποντες that though seeing μη βλεπωσι they may not see και ακουοντες and though hearing μη συνιωσι they may not understand.

11. Εστι δε αὕτη ἡ παραβολη now the parable is this; ὁ σπορος the seed εστιν is (=represents) ὁ λογος του Θεου the word of God.

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N. 1. γῆ, γῆς, γῇ, γῆν. 2. ὁ καρπὸς. 3. τὸ οὖς, ὄτος, ὄτι; ὅτε, ὅτοιν; ὅτα, ὅτων, ὠσί. The uncontracted forms occur in Homer, οὖς = οὔας, οὐάτος, οὐατι, κ. τ. λ.

V. ω. 1. πίπτω[7] (28). 2. φυὲν (see Lesson XX., V. ω. 6). 6. γιγνώσκω[7] (9), cognates 4.

V. μι. δίδωμι[17] (38). 4. συνίημι (41), like τίθημι (37), W. p. 87.

V. contr. 1. ποιέω. 2. φωνέω. 3. ἐπ-ερωτάω.

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3. No; if an article and noun precede the adjective, the adjective also must have an article; thus *the New Testament* may be represented by ἡ καινὴ διαθήκη or ἡ διαθήκη ἡ καινὴ, but not by ἡ διαθήκη καινή.

4. No; for the infinitive never expresses a *purpose*; *qui aures habet quibus audiat, audito.*

6. τίς, *quis*, who? interrogative; τις, *quidam*, a certain one, enclitic, i. e. is closely attached to and leans on (ἐγκλίνεται) its substantive; τίς ἄνθρωπος; *what man?* ἄνθρωπός τις, *a certain man.*

7. S. Matt. xiii. 43, S. Mark vii. 16, S. Luke xiv. 35.

LESSON XXII.

S. Luke viii. 12.

12. Οἱ δε παρα την ὁδον those by the way side εισιν οἱ ακουοντες are they that hear; ειτα ερχεται ὁ διαβολος then comes the devil και αιρει and takes away τον λογον the word απο της καρδιας αυτων from their heart, ἱνα μη σωθωσι lest they should be saved πιστευσαντες from having believed.

13. Οἱ δε επι της πετρας and they on the rock (are they) οἳ ὁταν ακουσωσι who when they have heard μετα χαρας with joy δεχονται receive τον λογον the word, και οὗτοι and these ῥιζαν ουκ εχουσι have no root, οἳ προς καιρον who for a time πιστευουσι believe και εν καιρῳ πειρασμου and in time of temptation αφιστανται become apostates.

14. Το δε εις τας ακανθας πεσον and that which fell into the thorns οὗτοι εισιν are they οἱ ακουσαντες who when they have heard πορευομενοι συμπνιγονται

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go forth and are choked *και υπο μεριμνων* both by the anxieties *και πλουτου* and riches *και ηδονων του βιου* and pleasures of life *και ου τελεσ-φορουσι* and bring no fruit to perfection.

15. *Το δε εν τη καλη γη* but that on the good ground *ουτοι εισιν* are they *οιτινες* who *εν καρδια καλη και αγαθη* in an honest and good heart *ακουσαντες* after having heard *κατεχουσι τον λογον* keep the word *και καρπο-φορουσιν* and bring forth fruit *εν υπομονη* in patience.

N. 8. *ἄκανθα.* 9. *μέριμνα.* 11. *ἡδονή.* 12. *ὁ βίος.*
P. 1. *ὅστις*, Gk. Cd. App. 5, δ.
V. ω. 1. *ἀκούω* (2). 2. *ἔρχομαι* (53). 3. *αἴρω, ἀρῶ, ἦρκα, ἦρμαι, ἤρθην, ἀρθείς*, 1 aor. *ἦρα*, cognates 9. 5. *σώζω*[i6]. 6. *δέχομαι, δέξομαι, δέδεγμαι, ἐδεξάμην* and *ἐδέχθην.* 7. *κατ-έχω* (15). 8. *πίπτω*[7π] (28).
V. μι. *ἀφ-ίστανται* (36), Gk. Cd. App. 8.
V. contr. 1. *τελεσφορέω.* 2. *καρποφορέω.*

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3. *διάβολος*, the slanderer, the father of lies, from *διαβάλλω, to slander.*
4. *αἴρω, to lift, take away* (see above); *αἱρέω* (1), *to take, capture.*
6. All compounds of *ἄν* take the subjunctive; *ὅτε* with the indicative, *when*; with the optative, *whenever.* (See W. § 177, *b.*)
7. 1. *πειράζω, to tempt.* 2. *μερίζω, to divide, distract the mind.* 3. *ἡδύς, sweet.* 4, 5. *τέλος, end, completion*; *καρπός, fruit*; and *φέρω, to bear.*
8, 9, 10. See S. Matt. xiii.

LESSON XXIII.

S. Luke ix. 10.

10. *Και υποστρεψαντες* and on their return *οἱ αποστολοι* the apostles *διηγησαντο αυτῳ* told him *ὅσα εποιησαν* all that they had done. *Και παραλαβων αυτους υπεχωρησε* and he took them and withdrew *κατ' ιδιαν* privately *εις τοπον ερημον* to a desert place

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πολεως belonging to a town καλουμενης Βηθσαϊδα. called Bethsaida (Julias).

11. Οἱ δε οχλοι and the crowds γνοντες on finding it out ηκολουθησαν αυτῳ followed him; και δεξαμενος αυτους ελἄλει αυτοις and he received them and spake to them περι της βασιλειας concerning the kingdom του Θεου of God και ἰᾶτο and he healed τους χρειαν εχοντας those that had need θεραπειας of healing.

12. Ἡ δε ἡμερα and the day ηρξἄτο κλινειν began to wear away, προσελθοντες δε οἱ δωδεκα ειπον αυτῳ and the twelve came and said to him, απολῦσον dismiss του οχλον the crowd ἱνα απελθοντες that they may go away εις τας κυκλῳ κωμας into the neighbouring villages και τους αγρους and the farms καταλυσωσιν and lodge και εὑρωσιν and find επισιτισμον victuals, ὁτι ὡδε for here εν ερημῳ τοπῳ εσμεν we are in a desert place.

N. 9. *κώμη.*

V. ω. 1. *ὑπο-στρέφω* (Lesson XVII. 7). 2. *παρα-λαμβάνω*^{7} (21). 3. *γινωσκω*^{7} (9), cognates 4. 4. *δέχομαι* (Lesson XXII. 6). 5. *ἔχω* (15). 6. *ἄρχομαι* (Lesson XIX. 2). 8. *προσ ἔρχομαι*^{7} (53). 9. *ἀπο-λῦω*$^{1\beta}$ (Lesson IX. 7). 10. *εὑρίσκω*^{7} (16), cognates 11.

V. *μι. φημι*^{7} (44).

V. contr. *δι-ηγέομαι, -ηγήσομαι, -ηγησάμην.* 2. *ποιέω.* 3. *ὑπο-χωρέω.* 4. *καλέω.* 5. *ἀκολουθέω.* 6. *λαλέω.* 7. *ἰάομαι* (Lesson XVI. 4).

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1. *κατὰ τὴν ἰδίαν ὁδὸν, solitary-wise.*

3. "It was *not* the city of Andrew and Peter (John i. 44) on the western coast of the Lake of Gennesaret, but *Bethsaida Julias*, called so by Philip the Tetrarch, after Julia, the daughter of Augustus, and situated on the *northern* shore of the lake. Compare S. Matt. xiv. 34, S. Mark vi. 53, where there is mention of the disciples *crossing back* after the miracle to the western Bethsaida." (Dr. Chris. Wordsworth.)

4 S. Luke ix. 1.

5. S. Matt. x. 2, S. Mark iii. 16, S. Luke vi. 14.

6. *κατα-λύω, to end, to unyoke a horse at the end of a journey, to put up at an inn* (Lesson IX. 7); *κατάλυμα, an inn, lodging; κατάλυσις, resting-place; καταλύτὴρ, a destroyer; καταλύτης, a lodger.*

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LESSON XXIV.

S. Luke ix. 13.

13. Ειπε δε προς αυτους but he said to them, δοτε αυτοις ὑμεις φαγειν give *ye* them to eat. οἱ δε ειπον and they said, ουκ εισιν ἡμιν we have not πλειον η πεντε αρτοι more than five loaves και ιχθυες δυο and two fishes, ει μητι πορευθεντες ἡμεις αγορασωμεν unless we ourselves should go and buy βρωματα food εις παντα τον λαον τουτον for all this people.

14. Ησαν γαρ for they were ὡσει ανδρες πεντακισχιλιοι about five thousand men. ειπε δε and he said προς τους μαθητας αὐτου to his disciples, κατακλινατε αυτους make them sit down κλισιας in companies ανα πεντηκοντα by fifties.

15. Και εποιησαν οὑτω and they did thus, και ανακλιναν ἁπαντας and they made them all sit down.

16. Λαβὼν δε and when he had taken τους πεντε αρτους the five loaves και τους δυο ιχθυας and the two fishes αναβλεψας εις τον ουρανον he looked to heaven and ευλογησεν αιτους blessed them και κατεκλᾶσεν and brake και εδἴδου τοις μαθηταις and kept giving to his disciples παρατιθεναι τῳ οχλῳ to set before the crowd.

17. Και εφαγον so they ate και εχορτασθησαν and were filled παντες every one of them: και ηρθη and there was taken up το περισσευσαν αυτοις κλασματων of fragments that remained to them, κοφἴνοι δωδεκα twelve baskets.

N. 3. ἀνὴρ (Gk. Cd. App. 2). 4. μαθητὴς. 5. κλισία.

V. ω. ἐσθἰω[7] (14). 3. ἀγοράζω. 4. κατα-κλἴνω[4,8] 5. λαμβάνω[7] (21). 6. ἀνα-βλέπω. 7. χορταζω[20]. 8. αἴρω (Lesson XXII. 3). 9. περισσεύω[4a].

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V. μι, φημί[1] (44). 2. δίδωμι[1] (38), cognates 29. 5. ἐδίδου (W. § 71, p. 87, bottom). 6. παρα-τίθημι (37), cognates 23.
V. contr. 1. ποιέω. 2. εὐλογέω. 3. κατα-κλάω, -κλάσω, -έκλασα.

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7. (S. Matt. xx. 9) ἔλαβον ἀνὰ δηνάριον, *they received every man a denarius.* (S. John ii. 6) χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς, *containing two or three firkins apiece.* (S. Mark vi. 40) καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα, *and they lay down in companies by hundreds and by fifties.*

2. *Est* pro *habeo* regit dativum.

3. *a.* the genitive; *b.* ablative; *c. d.* the same case as went before.
As *a.* ὁ ἥλιος μείζων ἐστὶ τῆς γῆς,
b. sol major est tellure.
c. ὁ ἥλιος μείζων ἐστὶν ἢ ἡ γῆ,
d. sol major est quam tellus.
e. λόγος ἐστὶ τὸν ἥλιον μείζονα εἶναι ἢ τὴν γῆν,
f. constat solem majorem esse quam tellurem.

5. Deponent (*de-ponens, laying aside* part of its natural signification), in Latin, is a verb with active meaning and passive endings; in Greek, a verb in -ομαι without any active. Many Greek deponents borrow the perfect, pluperfect, and first aorist from the passive, as δέδεγμαι, ἐδεδέγμην, ἐδέχθην.

LESSON XXV.

S. Luke x. 25.

25. Και ιδου and behold νομικος τις a certain lawyer ανεστη stood up εκπειραζων αυτον tempting him και λεγων and saying, Διδασκαλε Master, τί ποιησας by having done what ζωην αιωνιον κληρονομησω; shall I inherit eternal life?

26. Ὁ δε ειπε προς αυτον but he said to him, εν τῳ νομῳ in the law τί γεγραπται; what is written? πως αναγινωσκεις; how readest thou?

27. Ὁ δε αποκριθεις ειπε but he answered and said, αγαπησεις Κυριον thou shalt love the Lord τον Θεον σου thy God εξ ὁλης της καρδιας σου with (out of all thy heart, και εξ ὁλης της ψυχης σου and with all thy soul, και εξ ὁλης της ισχυος σου, and with all thy strength, και εξ ὁλης της διανοιας σου and with all

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thy mind, *και τον πλησιον σου* and thy neighbour *ὡς σεαυτον* as thyself.

28. *Ειπε δε αυτῳ* and he said to him, *ορθως απεκρίθης* thou didst answer right, *τουτο ποιει* this do *και ζησῃ* and thou shalt live.

N. 3. *ὁ νόμος.* 6. *ἰσχὺς.*
A. *ὁ καὶ ἡ αἰώνιος καὶ τὸ αἰώνιον.*
V. *ω.* 1. *ἐκ-πειράζω.* 3. *γράφω*[17]. 4. *ἀνα-γιγνώσκω* (9). 5. *ἀπο-κρίνομαι, ἀπο-κρῖνοῦμαι, ἀπ-εκρῑνάμην* = *ἀπ-εκρίθην* (see Lesson XXIV. 5).
V. *μι.* *ἀν-ίστημι* (36), Gk. Cd. App. 8.
V. contr. 2. *κληρονομέω.* 3. *ἀγαπάω.* 4. *ζάω, ζήσομαι, ἔζησα, ζῆν.* It contracts with *η* (not like *τιμάω*, with *α*), *ζῶ, ζῇς, ζῇ, ζῆτον, ζῆτον, ζῶμεν, ζῆτε, ζῶσι.*

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1. Men learned in expounding the law of Moses.
2. *πλησίον* is an adverb; with *ὁ* prefixed, it becomes an adjective, *ὁ, τοῦ, τῷ, τὸν πλησίον.*
3. Gk. Cd. after cognates.
5. *ἀναγιγνώσκω, recĭto.*
7. *ποιεῖ* = *ποιέει, ποίει* = *ποίεε.*
8. W. p. 56, *obs.* 2.

LESSON XXVI.

S. Luke x. 29.

29. *Ὁ δε* but he *θελων δικαιουν ἑαυτον* wishing to justify himself *ειπε προς τον Ιησουν* said to Jesus, *και τίς εστι μου πλησιον*; and who is my neighbour?

30. *Ὑπολαβων δε ὁ Ιησους ειπεν* and Jesus answered and said, *Ανθρωπος τις* a certain man *κατεβαινεν* was going down *απο Ἱερουσαλημ* from Jerusalem *εις Ἰεριχω* to Jericho, *και λῃσταις περιεπεσεν* and he fell among thieves, *οἳ και εκδυσαντες αυτον* who after both stripping him *και πληγας επιθεντες* and inflicting blows *απηλθον* departed *αφεντες* leaving him *ἡμιθανη* (*τυγχανοντα*) half-dead.

31. *Κατα συγκυριαν δε* and by chance *ἱερευς τις* a

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certain priest *κατεβαινεν* was going down *εν τῃ οδῳ εκεινῃ* on that road, *και ιδων αυτον* and when he saw him *αντι-παρ-ηλθεν* he passed by on the other side.

32. *Ὁμοιως δε και Λευϊτης* and likewise also a Levite, *γενομενος κατα τον τοπον* when he was at the place *ελθων και ιδων* came and looked at him and *αντι-παρ-ηλθεν* passed by on the other side.

33. *Σαμαρειτης δε τις* but a certain Samaritan *ὁδευων* on a journey *ηλθε κατ' αυτον* came opposite him, *και ιδων αυτον*, and on seeing him, *εσπλαγχνι-σθη* he had compassion on him.

N. 3. *λῃστης*. 4. *πληγη*.

A. *ἡμιθάνης, ες*.

V. *ω*. 2. *ὑπο-λαμβάνω*[7] (21). 3. *κατα-βαίνω* (6). 4. *περι-πίπτω*[7] (28). The *ι* in *περὶ* and the *ο* in *πρὸ* are not elided before a vowel in composition. 5. *ἐκ-δύω* (W. § 94, *a*). 6. *ἀπ-έρχομαι* (53). 7. *τυγχάνω* (32). 8. *γίγνομαι*[14] (50). 9. *σπλαγχνίζω*.

V. *μι*. 3. *ἐπι-θέντες*[7] (37), cognates 25. 4. *ἀφ-ίημι* (41), cognates like *τίθημι*.

V. contr. 1. *δικαιόειν*=*δικαιοῦν*. 2. *ὁράω*[7] (25), cognates 12.

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4. *Ἱερουσάλημ* indeclinable, *Ἱεροσόλυμα, ων, οις*.

6. The journey down was not finished, was going on; the falling among thieves was a single act.

7. 1. *δίκαιος, just*. 2. *πλήσσω, to strike*. 3. *ἡμι* (=Latin *semi*) and *θνήσκω, to die*. 4. *σὺν, together*, and *κυρέω, to chance*. 5. *ὁδὸς, a way*. 6. *σπλάγχνα, bowels of compassion*.

8. See Lesson IV. quest. 3.

9. S. Matt. x. 5; S. Luke ix. 52, xvii. 16; S. John iv. 9, 39.

10. See 2 Kings xvii. 24—33. Because of their heathen origin; their occupying the place of the ten tribes led captive; their setting up a rival temple on Mount Gerizim; and acknowledging only the five books of Moses.

LESSON XXVII.

S. Luke x. 34.

34. *Και προσελθων κατεδησε* and he went to him and bound up *τα τραυματα αυτου* his wounds, *επι-*

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χεων ελαιον pouring on them oil και οινον and wine, επιβιβάσας δε αυτον and mounting him επι το ιδιον κτηνος upon his own beast, ηγαγεν αυτον he brought him εις πανδοχειον to an inn και επεμεληθη αυτου and took care of him.

35. Και επι την αυριον and on the morrow εξελθων when he quitted the house, εκβαλων δυο δηναρια he took out two denarii and εδωκε gave them τῳ πανδοχει to the inn-keeper, και ειπεν αυτῳ and said to him, Επιμεληθητι αυτου take care of him, και ὅ,τι αν προσ-δαπανησῃς and whatsoever thou spendest more, εγω εν τῳ επανερχεσθαι με I on my return αποδωσω σοι will repay thee.

36. Τίς ουν who then τουτων των τριων of these three δοκει σοι seems to thee γεγονεναι πλησιον to have made himself (become) neighbour του εμπεσοντος of the man that fell εις τους λῃστας; among the thieves?

37. Ὁ δε ειπεν and he said, ὁ ποιησας το ελεος μετ' αυτου he that showed mercy on him. ειπεν ουν αυτῳ ὁ Ιησους Jesus therefore said to him, Πορευου go, και συ ποιει ὁμοιως and do thou likewise.

N. 5. παδοχεὺς. 6. λῃστῆς.

P. ὅτι. (Gk. Cd. App. 5, δ.)

V. ω. προσ-έρχομαι[7] (53). 2. ἐπι-βιβάζω. 3. ἄγω, ἄξω, ἤγαγον[1], ἄγαγε, κ.τ.λ. 4. ἐκ-βαλλω (7). 5. γίγνομαι (50). 6. ἐμ-πίπτω[7] (28).

V. μι. δίδωμι[4] (38).

V. contr. 1. κατα-δέω, κατα-δέσω, κατ-έδησα, κατ-δέδεκα, κατα-δέδεμαι, κατ-εδέθην. 2. ἐπι-χέω (141). 3. ἐπι-μελέομαι[20]. 4. προσ-δαπανάω. 5. δοκέω (12).

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1. αὔριον is an adverb; with the article before it, it becomes a substantive, like ὁ πλησίον (Lesson XXV. 2).

2. 1. κτάομαι, *to acquire*; κέκτημαι, *I possess* (perfectum cum vi præsentis). 2. πᾶς-δέχομαι, *to receive*.

3. *On my returning, when I come again*; *cum rediero*, or simply *regressus*.

4. About 8½*d.* of our money, the usual rate of wages for a day (see

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S. Matt. xx. 2); nearly equivalent to the Greek *drachma*; not quite so much as a French *franc*.

S. Matt xviii. 28, xx. 2, xxii. 19; S. Mark vi. 37, xiv. 5; S. Luke vii. 41; S. John vi. 7, xii. 5; Rev. vi. 6.

5. *a.* σουδάριον, *sudarium*, a napkin (S. Luke xix. 20).
b. λέντιον, *linteum*, a linen cloth (S. John xiii. 4, 5).
c. σπεκουλάτωρ, *speculator*, one of the body-guard (S. Mark vi. 27).
d. κῆνσος, *census*, a tax (S. Matt. xxii. 17).
e. κοδράντης, *quadrans*, fourth part of an as (S. Matt. v. 26).
f. ἀσσάριον, diminutive of the Latin *as* (S. Matt. x. 29).
g. λεγεὼν, *legio*, a legion (S. Matt. xxvi. 24).
h. κουστωδία, *custodia*, a guard (S. Matt. xxvii. 65).
i. μίλιον, *mille passuum*, a mile (S. Matt. v. 41).
j. κεντυρίων, *centurio*, a centurion (S. Mark xv. 39).
k. κολωνία, *colonia*, a colony (Acts xvi. 12).
l. σιμι- or σημι-κίνθιον, *semicinctium*, an apron (Acts xix. 12).

And some others; many of these are technical and official terms, or names of coins in common use.

LESSON XXVIII.

S. Luke xv. 11.

11. Ειπε δε, and he said, Ανθρωπος τις a certain man ειχε δυο υἱους had two sons.

12. Και ὁ νεωτερος αυτων and the younger of them ειπε τῳ πατρι said to his father, Πατερ, father, δος μοι give me το επιβαλλον μερος the portion that comes to me by lot της ουσιας of the property. και διειλεν αυτοις τον βιον and he divided to them his living.

13. Και μετ' ου πολλας ἡμερας and not many days after ὁ νεωτερος υἱος the younger son συναγαγων ἁπαντα gathered all together, and απεδημησε took his journey εις χωραν μακραν to a far country, και εκει and there διεσκορπισε he squandered την ουσιαν αὐτου his property ζων ασωτως by living prodigally.

14. Δαπανησαντος δε αυτου παντα but when he had spent all, εγενετο λιμος ισχῡρος there arose a

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severe famine κατα την χωραν εκεινην throughout that land και αυτος and he (as well as others) ηρξατο ὑστερεισθαι began to be in want.

N. 1. Gk. Cd. App. 2.
V. ω. 1. συν-ἄγω[7] (Lesson XXVII. 3). 2. δια-σκορπίζω. 3. γίγνομαι[14] (50). 4. ἄρχομαι.
V. μι. φημι[7] (44). 2. δίδωμι[7] (38), cognates 29.
V. contr. 1. δι-αιρέω[7] (1), cognates 1. 2. ἀπο-δημέω. 4. δαπανάω. 5. ὑστερέω.

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4. *a.* ἀ, *not* and σάζω, *to keep safe*. *b.* ἀπὸ, *away from* and δῆμος, *people*. *c.* ἰσχὺς, *strength*. *d.* ὕστερον, *behind* = τὸ *fall behind, fall short of*. *e.* ἀρχὴ, *beginning*.
7. See Lesson IV. 3.

LESSON XXIX.

S. Luke xv. 15.

15. Και πορευθεις εκολληθη and he went and joined himself ἑνι των πολῖτων to one of the citizens της χωρας εκεινης of that country, και επεμψεν αυτον and he sent him εις τους αγρους αὐτου into his fields βοσκειν χοιρους to feed swine.

16. Και επεθῦμει and he longed γεμῖσαι to fill την κοιλιαν αὐτου his belly απο των κερατιων from the husks ὢν ησθιον οἱ χοιροι which the swine were eating, και ουδεις εδιδου αυτῳ and no one offered to give him (anything).

17. Εις ἑαυτον δε ελθων ειπε but on coming to himself he said, Ποσοι μισθιοι how many hired servants του πατρος μου of my father's περισσευουσιν αρτων have bread enough and to spare, εγω δε ὡδε and I here λιμῷ απολλὔμαι am perishing with hunger.

18. Αναστας πορευσομαι I will arise and go προς

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τον πατερα μου to my father, *και ερω αυτῳ* and will say to him, *Πατερ* Father *ἡμαρτον εις τον ουρανον* I sinned against heaven *και ενωπιον σου* and in thy sight,

19. *Και ουκετι* and no longer *ειμι αξιος* am I worthy *κληθηναι* to be called *υἱος σου* a son of thine, *ποιησον με* make me *ὡς ἑνα των μισθιων σου* as one of thy hired servants.

N. 1. *πολῑ́της.* 6. *τὸ κεράτιον.* 7. Gk. Cd. App. 2. 8. *ὁ ἄρτος.*
A. *εἷς, μία, ἕν.*
V. *ω.* 2. *πέμπω.* 3. *βόσκω, βοσκήσω.* 4. *γεμίζω*[4]. 5. *ἐσθίω* (14). 6. *ἔρχομαι*[7] (53), cognates 8. 8. *ἁμαρτάνω*[7] (3).
V. *μι.* 3. *ἀπ-όλλῡμαι* (47). 4. *ἀν-ίστημι*[7] (36), cognates 21.
V. contr. 1. *κολλάω*[28]. 2. *ἐπι-θυμέω.* 3. *καλέω, καλέσω, κέκληκα κέκλημαι, ἐκλήθην.* 4. *ποιέω*[4,8].

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2. = *ἃ* (W. § 149).
3. W. § 132, *g.*
4. *a. ἐν—ὄψι, the face. b. οὐκ—ἔτι.*

LESSON XXX.

S. Luke xv. 20.

20. *Και αναστας ηλθε* and he arose and came *προς τον πατερα ἑαυτου* to his own father. *ετι δε αυτου μακραν απεχοντος* and while he was still a long way off, *ειδεν αυτον ὁ πατηρ αυτου* his father saw him, *και εσπλαγχνισθη* and had compassion *και δραμων επεπεσεν* and ran and fell *επι τον τραχηλον αυτου* on his neck *και κατεφιλησεν αυτον* and kissed him.

21. *Ειπε δε αυτῳ ὁ υἱος,* and the son said to him, *Πατερ, κ.τ.λ.* (See vv. 18, 19.)

22. *Ειπε δε ὁ πατηρ,* and his father said *προς τους δουλους αὐτου* to his slaves, *Εξενεγκατε* bring forth *την στολην την πρωτην* the best (first) robe *και ενδυ-*

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σατε αυτον and put it on him, και δοτε and place (give) δακτυλιον a ring εις την χειρα αυτου upon his hand και ὑποδηματα and sandals εις τους ποδας on his feet.

23. Και ενεγκαντες θυσατε, and bring here and slay τον μοσχον τον σιτευτον the fatted calf, και φαγοντες and when we have eaten it, ευφρανθωμεν let us be merry;

24. Ὅτι οὗτος ὁ υἱος μου for this my son νεκρος ην was dead, και ανεζησε and has come to life again, και απολωλως ην and had been lost και εὑρεθη and was found. και ηρξαντο and they began ευφραινεσθαι to be merry.

N. 9. Gk. Cd. App. 2. 11. ποὺς, ποδὸς, ποσὶ.

V. ω. 1. ἔρχομαι[7] (53). 2. σπλαγχνίζω[20]. 3. τρέχω[7] (31). 4. πίπτω[7] (28). 5. ἁμαρτάνω[7] (3). 6. ἐκ-φέρω[4] (33). 7. ἐν-δῦ'νω or δύω, δῦσω, δέδῦκα, ἔδυν. 8. δύω[4,8]. 9. ἐσθίω[7] (14). 10. εὐφραίνω[20]. 11. εὑρίσκω[20] (16). 12. ἄρχομαι.

V. μι. 1. Lesson XXIX. 4. 2. Lesson XXVIII. 2. 3. Lesson XXIX. 3.

V. contr. ὁράω[7] (25). 2. κατα-φιλέω. 3. φημὶ[7] (44). 4. καλέω (Lesson XXIX. 3). 5. ἀνα-ζάω (Lesson XXV. v. contr.)

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1. W. § 163. A participle must be in the phrase in Greek; not necessarily so in Latin, as *Tiberio duce.*

2. An adjective; κατὰ τὴν μακρὰν ὁδόν.

3. *Verba vocandi passiva,* &c.

4. See Lesson XXI. 3. See verse 23.

6. *a.* σπλάγνα, *bowels of compassion. b.* στέλλω, *to deck out, dress. c.* δάκτὕλος, *a finger. d.* ὑπὸ, *under* and δέω, *to bind:* compare the French *soulier,* from *sous-lier;* Latin, *subligare. e.* σῖτος, *corn, food.*

7. ἡ παραβολὴ ἡ περὶ τοῦ υἱοῦ τοῦ ἀσώτου (see verse 13).

LESSON XXXI.

S. Luke xv. 25.

25. Ὁ δε υἱος αυτου ὁ πρεσβυτερος now his elder son ην εν αγρῳ was in the field, και ὡς ερχομενος ηγγισε and as he came and drew nigh τῃ οικιᾳ to

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the house, ηκουσε he heard συμφωνιας music και χορων and dances.

26. Και προσκαλεσαμενος and calling to him ἑνα των παιδων one of the servants, επυνθανετο he enquired τί ειη ταυτα what these things meant.

27. Ὁ δε ειπεν αυτῳ but he said to him, ὁτι ὁ αδελφος σου that thy brother ἡκει has come, και ὁ πατηρ σου and thy father εθῦσεν killed τον μοσχον τον σιτευτον the fatted calf, ὁτι απελαβεν αυτον because he got him back ὑγιαινοντα safe and sound.

28. Ωργισθη δε but he was angry, και ουκ ηθελεν εισελθειν and did not choose to go in. ὁ ουν πατηρ αυτου his father, therefore, εξελθων παρεκαλει αυτον went out and entreated him.

29. Ὁ δε αποκριθεις ειπε but he answered and said τῳ πατρι to his father, Ιδου behold τοσαυτα ετη for so many years δουλευω σοι am I serving thee, και ουδεποτε and never παρηλθον did I transgress εντολην σου any commandment of thine και εμοι and (yet) to me ουδεποτε never εδωκας ερῖφον didst thou give a kid ἱνα ευφρανθω that I might make merry μετα των φιλων μου with my friends.

30. Ὁτε δε but when ὁ υἱος σου οὑτος this thy son ὁ καταφαγων who devoured τον βιον σου thy living μετα πορνων with harlots ηλθε came, εθῦσας αυτῳ thou didst kill for him τον μοσχον τον σιτευτον the fatted calf.

31. Ὁ δε ειπεν αυτῳ but he said to him, Τεκνον son, συ παντοτε ει thou art always μετ' εμου with me, και παντα τα εμα and all my things σα εστιν are thine.

32. Εδει δε but it was meet ευφρανθηναι to make merry και χαρῆναι and to be glad, ὁτι ὁ αδελφος

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σου οὗτος because this thy brother νεκρος ην, κ.τ.λ. (See v. 24.)

N. 2. ὁ ἀγρὸς. 5. χορὸς. 6. παῖς. 8. Gk. Cd. App. 2. 10 τὸ ἔτος. 15. πορνὴ.

V. ω. 1. ἔρχομαι (53). 2. ἐγγίζω. 3. ἀκούω (2). 4. πυνθάνομαι (58). 5. δύω. 7. ἀπο-λαμβάνω (21). 8. ὀργίζομαι[28]. 9. ἐθέλω (92). 10. ἀπο-κρίνομαι[29]. 11. εὐφραίνω[30]. 12. κατ-ἐσθίω (14). 13. χαίρω (137). 14. εὑρίσκω[27] (16).

V. μι. 3. δίδωμι[4] (38). 4. ἀπ-όλλυμαι (Lesson XXIX. 3).

V. contr. 1 προσ-καλέω. 2. δέω (88, note *p.*). 3. Lesson XXX. 5.

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2. W. § 150.

3. *Mutatio subjecti*, a change of agent or speaker.

4. Gk. Cd. after cognates.

5. Literally, *so many years am I serving thee* = for so many have I served thee, and still continue to do so; compare *jampridem cupio, long since have I desired* = long since did I, and still do I, desire; *il y a long temps que j'apprends le Français*, for a long time have I learned, and I am still learning, French.

LESSON XXXII.

S. Luke xvii. 11.

11. Και εγενετο and it came to pass εν τῳ πορευεσθαι αυτον as he went εις Ἱερουσαλημ to Jerusalem, και αυτος διηρχετο that he went δια μεσον through the midst Σαμαρειας of Samaria και Γαλιλαιας and Galilee.

12. Και εισερχομενου αυτου and as he entered εις τινα κωμην into a certain village, απηντησαν αυτῳ there met him δεκα λεπροι ανδρες ten men, lepers, οἳ εστησαν who stood πορρωθεν afar off.

13. Και αυτοι and they ηραν φωνην lifted up their voice, λεγοντες saying, Ἰησου, επιστᾶτα, Jesus, Master, ελεησον ἡμας have mercy on us.

14. Και ιδων and on seeing them ειπεν αυτοις

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he said to them, Πορευθεντες επιδειξατε ἑαυτους go show yourselves τοις ἱερευσι to the priests. και εγενετο and it came to pass, εν τῳ ὑπαγειν αυτους that as they were going εκαθαρισθησαν they were cleansed.

N. 4. ἐπιστάτης.
V. ω. 1. γίγνομαι (50). 3. δι-έρχομαι (53). 3. αἴρω (Lesson XXII. 4). 6. καθαρίζω[20].
V. μι. ἵστημι (36), cognates 21. 2. ἐπι-δείκνῡμι (39).
V. contr. 1. ἀπ-αντάω. 2. ἐλεέω. 3. ὁράω[7] (25), cognates 12.

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1. *Dum iter faciebat, quum iter faceret.*
4. Gk. Cd. after cognates.
5. ὑμᾶς αὐτοὺς (W. § 37).
6. Levit. xiii. 45, 46.

LESSON XXXIII.

S. Luke xvii. 15.

15. Εἱς δε εξ αυτων but one of them, ιδων ὁτι ἰᾶθη seeing that he was healed, ὑπεστρεψε returned, μετα φωνης μεγαλης with a loud voice δοξαζων τον Θεον glorifying God.

16. Και επεσεν επι προσωπον and fell on his face, παρα τους ποδας αυτου at his feet, ευχαριστων αυτῳ thanking him, και αυτος ην Σαμαρειτης and *he* was a Samaritan.

17. Ὁ δε Ιησους but Jesus αποκριθεις ειπεν answered and said, Ουχι οἱ δεκα εκαθαρισθησαν; were not the ten cleansed? οἱ δε εννεα που; but the nine, where (are they)?

18. Ουχ εὑρεθησαν were none found ὑποστρεψαντες δουναι returning and giving δοξαν τῳ Θεῳ, glory to God, ει μη ὁ αλλογενης οὑτος; except this stranger?

19. Και ειπεν αυτω and he said to him, Αναστας

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πορευου arise and go thy way, ἡ πιστις σου σεσωκε σε thy faith hath saved thee.

N. 4. πους, ποδος.
V. ω. 1. ὑπο-στρεφω. 3. πιπτω[7] (28). 4. ἀπο-κρινομαι. 5. Lesson XXXII. 6. εὑρισκω[30] (16). 7. σώζω.
V. μι. 2. φημὶ (44). 3. δίδωμι[7] (38), cognates 29. 4. ἀν-ίστημι[7] (36) cognates 21.
V. contr. 1. ὁράω[7] (25), cognates 12. 2. ἰάομαι[32]. 3. εὐχαριστέω.

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3. S. Matt. viii. 2; to prove their cure, offer a thank-offering, and get leave to go into the cities again.

LESSON XXXIV.

S. Luke xix. 29.

29. Και εγενετο and it came to pass ὡς ηγγισει when he was come nigh εἰς Βηθφαγη και Βηθανιαν to Bethphăg-ē and Bethany, προς το ορος at the mount τὸ καλουμενον Ελαιων called (the mount) of Olives απεστειλεν ὁ Ιησους Jesus sent δυο των μαθητων αὐτου two of his disciples.

30. Ειπων saying, ὑπαγετε go ye εις την κατεναντι κωμην into the village over against you, εν ᾗ in which εισπορευομενοι on your entering it εὑρησετε ye shall find πωλον δεδεμενον a colt tied, εφ' ὁν upon which ουδεις ανθρωπων no man πωποτε εκαθισε ever yet sat; λυσαντες αυτον αγαγετε loose and bring him.

31. Και εαν τις and if any one ὑμας ερωτᾳ asks you, διατί λυετε; why do ye loose him? οὑτως ερειτε αυτῳ thus shall ye say to him, ὁτι ὁ Κυριος that the Lord αυτου χρειαν εχει hath need of him.

32. Οἱ δε απεσταλμενοι but those who were sent

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απελθοντες εὑρον went away and found καθως ειπεν αυτοις as he said unto them.

33. Λυοντων δε αυτων but while they were loosing τον πωλον the colt, οἱ κυριοι αυτου its owners ειπον προς αυτους said to them, Τί λυετε τον πωλον; why are ye loosing the colt?

34. οἱ δε ειπον, ὁ Κυριος αυτου χρειαν εχει (v. 31).

N. 7 χρεία.
V. ω. γίγνομαι[14] (50). 2. ἐγγίζω[4]. 3. ἀπο-στέλλω[4]. 4. ὑπ-άγω. 6. εὑρίσκω[3] (16). 7. καθίζω (104). 8. λύω. 9. ἔχω (15). 10. ἀπ-έρχομαι[7] (53), cognates 8. 11. ἀπο-στέλλω[17].
V. contr. 1. καλέω. 2. δέω, δέσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην

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1. *a. Terminus. b. Mons.*
3. See Lesson XXXV. 9.
5. Zech. ix. 9. See S. Matt. xxi. 5.

LESSON XXXV.

S. Luke xix. 35.

35. Και ηγαγον αυτον and they brought him προς τον Ιησουν to Jesus, και επιρριψαντες and casting ἑαυτων τα ἱματια their own garments επι τον πωλον on the colt, επιβιβασαν τον Ιησουν they set Jesus thereon.

36. Πορευομενου δε αυτου and as he was going, ὑπεστρωννυον they spread τα ἱματια αὐτων their garments εν τῃ ὁδῳ in the way.

37. Εγγιζοντος δε αυτου and when he was approaching ηδη προς τῃ καταβασει even now at the descent του ορους των Ελαιων of the mount of Olives, ἁπαν το πληθος all the multitude των μαθητων of the disciples ηρξαντο began χαιροντες αινειν to rejoice and praise τον Θεον God φωνῃ μεγαλῃ with a loud

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voice *περι πασων δυναμεων* concerning all the mighty works *ὠν ειδον* which they saw.

38. *Λεγοντες* saying, *Ευλογημενος* blessed (be) *ὁ ερχομενος βασιλευς* the king that cometh *εν ονοματι Κυριου* in the name of the Lord, *ειρηνη* peace *εν ουρανῳ* in heaven *και δοξα* and glory *εν ὑψιστοις* in the highest (heavens).

39. *Και τινες των Φαρισαιων* and some of the Pharisees *απο του οχλου* from among the multitude *ειπον προς αυτον* said to him, *Διδασκαλε* Master, *επιτιμησον* rebuke *τοις μαθηταις σου* thy disciples.

40. *Και αποκριθεις ειπεν αυτοις* and he answered and said to them, *Λεγω ὑμιν* I say to you, *ὁτι εαν οὑτοι σιωπησωσιν* that if these should hold their peace, *οἱ λιθοι* the stones *κεκραξονται* would immediately cry out.

N. 4. *ἡ κατάβᾰσις*. 10. *ἡ δύνᾰμις*.

A. *ὕψιστος*, a superlative, from the substantive *ὕψος*, *height*; the adjective is *ὑψηλός*.

V. *ω*. 1. *ἄγω*[7]. 2. *ἐπιῤῥίπτω*. 3. *ἐπιβιβάζω*[4]. 5. *ὑπο-στρυννύω* = *-νῡμι* (196). 7. *ἄρχομαι*. 8. *χαίρω* (137). 11. *ἀπο-κρῑ́νομαι*[20]. 12. *κράζω, κράξω, κέκρᾱγα*[12], *κεκράξονται*[19], a not very common tense (see W. § 63).

V. contr. *αἰνέω, αἰνέσω, ᾔνεσα*[4], *αἴνεσον*[4β], *κ. τ. λ.* 2. *εὐλογέω*[17] (see W. § 53, p. 71, Tres diphthongi, &c.). 3. *ἐπι-τῑμάω*[4β]. 4. *σιωπάω*.

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1. When *ῥ* has a preposition ending in a vowel, or the augment prefixed, it is doubled, as *ἐπι-ῥῥίπτω, ἐπ-ἐῤῥιμμαι*.

2. *ἐπιβαίνω*, intransitive, *to go upon, to mount* (*a horse*); *ἐπιβιβάζω*, transitive, *to make to go upon, to mount* (*a person upon a horse*), *to cause to ride*.

3. W. § 71, *obs*.

6. W. p. 60, *c*. 3.

7. W. § 149.

8. *a*. *ἕω* or *ἕννῡμι*, *to clothe*. *b*. *ἐγγὺς*, *near*. *c*. *κατὰ*, *down* and *βαίνω*, *to go*. *d*. *ἀρχή*, *a beginning*. *e*. *μανθάνω*, *to learn*. *f*. *εὖ*, *well* and *λέγω*, *to speak*, *benedicere*. *g*. *διδάσκω*, *to teach*.

9. *εἰ* takes the indicative and optative, *ἤν* or *ἐὰν* the subjunctive.

11. W. § 123; and above, v. 37.

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LESSON XXXVI.

S. Luke xx. 19.

19. Και οἱ αρχιερεις and the chief priests και οἱ γραμματεις and the scribes εζητησαν sought επιβαλειν επ' αυτον τας χειρας to lay (their) hands upon him εν αυτῃ τῃ ὡρᾳ in that very hour, και εφοβηθησαν τον λαον and they feared the people; εγνωσαν γαρ for they perceived ὁτι προς αυτους that it was against them ειπε την παραβολην εκεινην that he spake that parable. (See vv. 9—16.)

20. Και παρατηρησαντες and watching their opportunity, απεστειλαν they sent forth εγκαθετους spies, ὑποκρινομενους feigning ἑαυτους δικαιους ειναι that they were just men, ἱνα επιλαβωνται that they might catch hold λογου αυτου of his discourse, εις το παραδουναι αυτον so that they might deliver him τῃ αρχῃ to the power και τῃ εξουσιᾳ and authority του ἡγεμονος of the procurator.

21. Και επηρωτησαν αυτον and they asked him, λεγοντες saying, Διδασκαλε Master, οιδαμεν ὁτι λεγεις we know that thou sayest και διδασκεις and teachest ορθως rightly, και ου λαμβανεις προσωπον neither acceptest thou the person (of any), αλλ' επ' αληθειας but in truth διδασκεις teachest την ὁδον του Θεου the way of God.

22. Εξεστιν ἡμιν is it lawful for us Καισαρι φορον δουναι to give tribute to Cæsar, η ου; or not?

N. 1. ὁ ἀρχιερεὺς. 3. Gk. Cd. App. 2. 4. ὥρᾱ, Lat. *hora*. 8. ὁ ἡγεμὼν.

A. 1. ἐγκάθετος, ον.

V. ω. ἐπι-βάλλω (7). 2. γιγνώσκω' (9), cognates 4. 3. ἀπο-στέλλω'. 4. ὑπο-κρῑ́νω. 6. διδάσκω (89). 7. λαβάνω (21).

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V. μι. παρα-δίδωμι[7] (38), cognates 29. 3. ἔξεστιν, ἐξέσται, ἐξὴν ἐξεῖναι, ἐξόν, impersonal.

V. contr. 1. ζητέω. 2. φοβέομαι[20]. 3. παρα-τηρέω. 4. ἐπ-ερωτάω.

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3. *a.* ἐγ-καθ-ίημι, *put in secretly, suborned men, set to spy.* *b.* γράφω, *to write.* *c.* παρα-βάλλω, *to place* one thing *beside* another, so as to illustrate. *d.* ἔξεστιν, verse 22. *e.* ἡγέομαι, *to lead, command.* *f.* προσ-ὄψ, *the face.* *g.* ἀληθὴς, *true.* *h.* φέρω, *to bear*, what is *borne* or *brought* in, as tribute.

4. ὑποκρῑτὴς, *a play-actor, one who merely acts a part, a hypocrite.*

5. In Greek, all; in Latin, the nominative, dative, and accusative; as —

N. οἱ βουλόμενοι εἶναι ἀγαθοί.	N. *volentes esse boni.*
G. τῶν βουλομένων εἶναι ἀγαθῶν.	G. *eorum, qui volunt esse boni.*
D. τοῖς βουλομένοις εἶναι ἀγαθοῖς.	D. *volentibus esse bonis.*
A. τοὺς βουλομένους εἶναι ἀγαθούς.	A. *volentes esse bonos.*
	Ab. *ab iis, qui volunt esse boni.*

In Latin, a periphrasis of *eorum qui* and *ab iis qui* must be used; it would not be Latin to say *volentium esse bonorum*, nor *à volentibus esse bonis.*

6. The same as ἵνα (W. § 155).

7. ἐπιλαβέσθαι, *to lay hold of*, governs λόγου, λόγον governs αὐτοῦ.

8. The *procurator* was the civil governor in the emperor's provinces; the *legatus* was the military. The name of this procurator occurs in the Apostle's Creed, inserted there to fix the date of our Lord's death (Matt. xxvii. 2).

9. παραδίδωμι, *trado.*

10. See Gk. Cd. after cognates.

11. It is a Hebrew phrase, meaning *to show partiality to.* προσωπο-ληπτὴς and προσωπολῃψία are common in the New Testament.

12. "Imperante Augusto, natus est Christus; imperante Tiberio, crucifixus." (Eton Lat. Gram.)

LESSON XXXVII.

S. Luke xx. 23.

23. Κατανοησας δε but he perceiving την πανουργιαν αυτων their craftiness, ειπε προς αυτους said to them, Τί με πειραζετε; why tempt ye me?

24. Επιδειξατε μοι δηναριον show me a denarius. Τίνος εχει εικονα whose image has it, και επιγραφην; and superscription (legend)? αποκριθεντες δε ειπον and they answered and said, Καισαρος, Cæsar's.

25. Ὁ δε ειπεν αυτοις, and he said unto them, Αποδοτε τοινυν render therefore Καισάρι to Cæsar

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τα Καισἄρος the things that are Cæsar's, *και τῳ Θεῳ* and to God *τα του Θεου* the things that are God's.

26. *Και ουκ ισχῦσαν* and they were not able *επιλαβεσθαι ῥηματος αυτου* to take hold of his word *εναντιον του λαου* before the people; *και θαυμασαντες* so after marvelling *επι τῃ αποκρισει αυτου* at his answer, *εσιγησαν* they held their peace.

N. 3. *ἡ εἰκὼν.* 9. *ἀπό-κρῖσις.*

V. *ω.* 2. *ἔχω* (15). 3. *ἀπο-κρίνομαι.* 4. *ἰσχῦ'ω.* 5. See Lesson XXXVI. 6. *θαυμάζω.*

V. *μι.* *φημὶ* (44), cognates 13. 2 *ἐπι-δείκνυμι*^{4B} (39). 4. *ἀπο-δίδωμι*^{7} (38), cognates 29.

V. contr. 1. *κατα-νοέω.* 2. *σιγάω.*

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1. *a. κατὰ-νοῦς, the mind. b.* Latin, *denarius* (*deni, decem*), as being the *tenth* part of an *as;* 8½*d.* of English money; nearly equal to the Greek *δραχμὴ* and the French *franc. c. ῥέω,* the root of *εἴρηκα,* perfect of *φημὶ* (44). *d. ἐν-ἀντι, opposite to, in front of. e. πᾶν-ἔργον* or *ἐργά-ζομαι,* because one who *does every thing,* or is ready to do every thing, is ready for *mischief,* or *crafty dealing. f. ἔοικα, εἰκὼς, to seem, be like. g. ἐπὶ, on;* and *γράφω, to write.*

3. Genitive of possession, *belongs to Cæsar, is Cæsar's.*

5. S. Matt. xxii. 16. The Pharisees objected to paying tribute to a foreign sovereign; the others allowed its lawfulness, and, under a plea of loyalty to Herod and Rome, wished to entrap our Lord.

7. S. Luke xxiii. 12.

9. S. Matt. xx., S. Luke x., and in the parallel places to S. Luke ix. 13.

LESSON XXXVIII.

S. Luke xxiii. 50.

50. *Και ἰδου* and behold, *ανηρ ονοματι Ιωσηφ,* (there was) a man called Joseph, *βουλευτης ὑπαρχων* one who was a counsellor, *ανηρ ἀγἄθος και δικαιος* a good and just man:

51. (*Οὗτος ουκ ην συγ-κατα-τεθειμενος* he had not consented *τῃ βουλῃ και τῃ πραξει αυτων* to their

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counsel and deed:) *απο* Αριμαθαιας of Arimathæa, *πολεως των* Ιουδαιων, a town of the Jews, *ὁς και προσεδεχετο και αυτος* who himself also was waiting for *την βασιλειαν του* Θεου the kingdom of God.

52. Οὑτος *προσελθων τῳ* Πιλατῳ *ητησατο* he went to Pilate and begged *το σωμα του* Ιησου the body of Jesus.

53. Και *καθελων αυτο* so after taking it down, *ενετυλιξεν αυτο* he wrapped it *σινδονι* in linen, *και εθηκεν αυτο* and he laid it *εν μνηματι λαξευτῳ* in a sepulchre that was hewn in stone, *οὐ ουκ ην ουδεπω ουδεις κειμενος* wherein never man before was laid.

N. 1. Gk. Cd. App. 2. 3. *βουλευτὴς, -τοῦ.* 11. *σινδὼν.*

V. *ω.* 2. *προσ-δέχομαι.* 3. *προσ-έρχομαι*[7] (53), cognates 8. 4. *ἐν-τυλίσσω.* 5. *κεῖμαι, κείσομαι, ἐκείμην*[9].

V. *μι.* 1. *τίθημι*[17] (37). 3. *τίθημι*[4].

V. contr. 1. *αἰτέω, αἰτήσω, ᾔτηκα, ᾔτησα*[4], *αἴτησον*[4β], *κ. τ. λ.* 2. *καθ-αιρέω*[7] (1), cognates 1.

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2. *a. ὑπὸ-ἀρχὴ, the beginning. b. δίκη, justice. c. βουλὴ, the Jewish council, called the Sanhedrim. d.* λᾶς(=λᾶας), *a stone*; and *ξέω, to hew. e. μέμνημαι, I remember. f. οὐδέ-πω, not even yet.*

5. It is doubtful whether it is Rama in Benjamin (S. Matt. ii. 18), or Rama (Ramathaim) in Ephraim, the birthplace of Samuel.

6. S. John xix. 39.

7. S. Matt. xxvii. 60, 62—66; S. John xix. 41.

9. The coming of the promised Messiah, who was expected to set up, literally the throne of David in Jerusalem.

LESSON XXXIX.

S. Luke xxiii. 54.

54. Και *ἡμερα ην* and it was a day (called) *παρασκευη* the preparation, *και σαββατον επεφωσκε* and sabbath was going to dawn.

55. Αἱ *δε γυναικες* but the women, *αἵτινες ησαν*

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συνεληλυθυιαι αυτῳ who had come with him *εκ της Γαλιλαιας* out of Galilee, *κατ-ακολουθησασαι* followed afar off and *εθεασαντο* beheld *το μνημειον* the sepulchre, *και ὡς ετεθη το σωμα αυτου* and how his body was laid.

56. *Ὑποστρεψασαι δε ἡτοιμᾰσαν* so they returned and prepared *αρωματα και μυρα* spices and sweet unguents; *και το μεν σαββατον* and the sabbath day *ἡσυχᾰσαν* they rested *κατα την εντολην* according to the commandment.

N. 3. W. § 18, *obs.* 2. 4. Gk. Cd. App. 2. 8. *ἄρωμα καὶ μύρον.*
P. Gk. Cd. App. 5, δ.
V. *ω.* 1. *συν-ἔρχομαι*[12] (53). 2. *ὑπο-στρέφω*[4m]. 3. *ἑτοιμάζω.* 4. *ἡσυχάζω.*
V. *μι.* 2. *τίθημι*[20] (37).
V. contr. 1. *κατ-ακολουθέω*[4m]. 2. *Δεδομαι, Δεδασομαι, ἐθεασάμην*[11].

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1. The day before the sabbath.
3. S. Matt. xxvii. 61, S. Mark xvi. 1. *ἡ ἄλλη Μαρία* is the mother of James and Joses, and probably the wife of Cleophas or Alphæus; *Σαλώμη* is the wife of Zebedee.
7. *a. παρὰ-σκεῦος*, pl. *σκεύη, implements. b. φῶς, light. c. μνημεῖον* (see Lesson XXXVIII.). *d. ἕτοιμος, ready. e. ἥσῦχος*, adj., *quiet. f. ἐντέλλομαι, to command.*

LESSON XL.

S. Luke xxiv. 50.

50. *Ἐξηγαγε δε αυτους ὁ Ιησους εξω* and Jesus led them out *ἑως εις Βηθανιαν* as far as Bethany, *και επᾶρας τας χειρας αὐτου* and he lifted up his hands, and *ευλογησεν αυτους* blessed them.

51. *Και εγενετο* and it came to pass *εν τῳ ευλογειν αυτον αυτους* while he was blessing them, *διεστη απ' αυτων* he was parted from them, *και ανεφερετο* and was carried up *εις τον ουρανον* into heaven.

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52. Και αυτοι and they, προσ-κυνησαντες αυτον after they worshipped him, ὑπεστρεψαν εις Ἱερουσαλημ returned to Jerusalem μετα χαρας μεγαλης with great joy.

53. Και ησαν and they were διαπαντος continually εν τῳ ἱερῳ in the temple, αινουντες praising και ευλογουντες τον Θεον and blessing God. αμην.

N. 1. Gk. Cd. App. 2. 3. χαρὰ. 4. τὸ ἱερὸν.
V. ω. 1. ἐξ-ἄγω[9]. 2. ἐπ-αίρω -ἄρῶ, -ἦρκα, -ῆρα, cognates 9. 3. ἀνα φέρω[9] (33). 4. ὑπο-στρέφω.
V. μι. δι-ἵστημι[7] (36), cognates 21, and after cognates.
V. contr. 1. εὐλογέω. 2. προσκυνέω. 3. αἰνέω.

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5. *b.* δι-ἵστᾶμαι, δι-ιστάμην, δια-στήσομαι, the present, imperfect, and future middle.
6. S. Mark xvi. 19, Acts i. 9.
9. Acts ii. 46., iii. 1., v. 42.
10. *a.* Hebrew; *b. truth; c. so be it, may this truly be so; d. so it is, this is truth; e. verily I say unto you; f.* only S. John, the others have ἀμὴν λέγω ὑμῖν.

END OF PART VII.

A. *First Conjugation.*

1. βλέπω, βλέψω, βέβλεφα, ἔβλεψα, *to see.*
2. δάπτω, δάψω, (τέθαφα) τεθάμμαι, ἐθάφθην, ἐτάφην, *to bury.*
3. σκώπτω, σκώψω, ἔσκωψα[4], ἔσκωμμαι, ἐσκώφθην, *to mock.*
4. λείπω, λείψω, (λέλειφα) λέλειμμαι, ἐλείφθην, ἔλῐπον[7], λέλοιπα[12], *to leave.*
5. τέρπω, τέρψω, ἐτέρφθην, ἐταρπόμην, *to delight.*
6. ἀμείβω, ἀμείψω, ἤμειψα, *to change.*
7. τρέφω, θρέψω, τέτροφα[12], τέθραμμαι, ἐθρέφθην, ἐτρᾰ́φην, *to nourish.*
8. τρέπω, τρέψω, τέτροφα, τέτραμμαι, ἐτρέφθην, ἐτρᾰ́πην, *to turn.*
9. γράφω, γράψω, γέγρᾰφα, γέγραμμαι, ἐγράφθην, *to write.*
10. τρίβω, τρίψω, τέτρῐφα, τέτριμμαι, ἐτρίφθην, ἐτρῐ́βην, *to rub.*
11. ἅπτω, ἅψω, ἧψα, ἧμμαι, ἥφθην, *to fasten, kindle.*
12. βλάπτω, βλάψω, βέβλαφα, βέβλαμμαι, ἐβλάφθην, ἐβλάβην, *to hurt.*
13. καλύπτω, καλύψω, κεκάλῠφα, κεκάλυμμαι, ἐκαλύφθην, ἐκαλῠ́βην, *to cover.*
14. κόπτω, κόψω, κέκοφα, κέκομμαι, ἐκόφθην, ἐκόπην, *to strike, cut.*
15. κρύπτω, κρύψω, κέκρῠφα, κέκρυμμαι, ἐκρύφθην, ἐκρῠ́βην, *to hide.*
16. ῥίπτω, ῥίψω, ἔρρῐφα, ἔρριμμαι, ἐρρίφθην, *to throw, cast.*

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B. *Second Conjugation.*

1. διώκω, διώξω, δεδίωχα, δεδίωγμαι, ἐδιώχθην, *to pursue.*
2. πνίγω, πνίξω, πέπνιγμαι, ἐπνίγην[22], *to stifle.*
3. ἄρχω, ἄρξω, ἦρχα, ἤρχθην, *to rule.*
4. πλέκω, πλέξω, πέπλεχα, πέπλεγμαι, ἐπλέχθην, ἐπλάκην, *to fold.*
5. ἄγω, ἄξω, ἦχα and ἀγήοχα, ἤγαγον[7], ἦγμαι[17], ἤχθην[20], *to lead.*
6. θήγω, θήξω, τέθηχα, τέθηγμαι, *to sharpen.*
7. φεύγω, φεύξομαι, πέφευγα[12], ἔφυγον, *to flee.*
8. αἱμάσσω, αἱμάξω, ἧμαχα, *to cover with blood.*
9. ἀλλάσσω, ἀλλάξω, ἤλλαχα, ἤλλαγμαι, ἠλλάχθην, ἠλλάγην, *to change.*
10. κηρύσσω, κηρύξω, κεκήρυχα, κεκήρυγμαι, ἐκηρύχθην, *to proclaim.*
11. πλήσσω, πλήξω, πέπληχα, πέπλημαι, ἐπλήχθην, ἐπλήγην, ἐξεπλάγην, *to strike.*
12. πράσσω, πράξω, πέπρᾶχα, πέπραγμαι, ἐπράχθην, πέπρᾶγα, *to do, act.*
13 σφάττω or σφάζω, σφάξω, (ἔσφᾶχα) ἔσφαγμαι, ἐσφάγην, *to slaughter.*
14. ταράσσω, ταράξω, τετάραγμαι, ἐταράχθην, *to disturb.*
15. τάσσω, τάξω, τέτᾶχα, τέταγμαι, ἐτάχθην, ἐτάγην, *to arrange.*

C. *Third Conjugation.*

1. ἀνύτω, ἀνύσω, ἤνυκα, ἤνυσμαι, ἠνύσθην, *to finish.*
2. ἐρείδω, ἐρείσω, ἐρήρεικα, ἐρήρεισμαι, ἠρείσθην, *to prop.*
3. ψεύδω, ψεύσω, ἔψευσμαι, ἐψεύσθην, *to deceive.*
4. πείθω, πείσω, πέπεικα, πέπεισμαι, ἐπείσθην, *to persuade.*
5. ἀναγκάζω, ἀναγκάσω, ἠνάγκασμαι, ἠναγκάσθην, *to compel.*
6. γυμνάζω, γυμνάσω, ἐγύμνασμαι, ἐγυμνάσθην, *to exercise.*
7. δικάζω, δικάσω, δεδίκασμαι, ἐδικάσθην, *to judge.*
8. σώζω, σώσω, σέσωκα, σέσωσμαι, ἐσώθην, *to save.*
9. φράζω, φράσω, πέφρᾶκα, πέφρασμαι, ἐφράσθην, *to tell.*
10. γνωρίζω, γνωρίσω, ἐγνώρικα, ἐγνώρισμαι, ἐγνωρίσθην, *to recognise.*
11. νομίζω, νομίῶ, νενόμικα, νενόμισμαι, ἐνομίσθην, *to deem.*
12. ἁρμόζω, ἁρμόσω, ἥρμοκα, ἥρμοσμαι, ἡρμόσθην, *to fit.*

D. *Fourth Conjugation.*

1. ἀγγέλλω, ἀγγελῶ, ἤγγελκα, ἤγγελμαι, ἠγγέλθην, *to announce.*
2. στέλλω, στελῶ, ἔσταλκα, ἔσταλμαι, ἐστάλην, *to equip, send.*
3. σφάλλω, σφαλῶ, ἔσφαλκα, ἔσφαλμαι, ἔσφηλα[4], ἐσφάλην[22], *to trip up.*
4. φθείρω, φθερῶ, ἔφθαρκα, ἔφθαρμαι, ἐφθάρην[22], *to destroy.*
5. ἀμῦνω, ἀμῦνῶ, ἤμῦνα[4], *to ward off.*
6. δέμω, δεμῶ, ἔδειμα[4], δέδμημαι, *to build.*
7. νέμω, νεμῶ, νενέμηκα, ἔνειμα[4], *to distribute.*
8. μένω, μενῶ, μεμένηκα, ἔμεινα[4], *to remain.*
9. αἰθαίνω, αἰθάνῶ, αἰθάνθην[20], *to dry up.*

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10. ἄρω, ἀρῶ, ἦρκα, ἦρα[4], ἦρμαι, ἤρθην, *to raise.*
11. σημαίνω, σημᾰνῶ, ἐσήμηνα[4] and ἐσήμᾰνα, σεσήμασμαι, ἐσημάνθην, *to signify.*
12. φαίνω, φανῶ, πέφαγκα, ἔφηνα[4], πέφασμαι, ἐφάνθην, ἐφᾰνην[22], *to show, make to appear.*
13. τείνω, τενῶ, τέτᾰκα, τέτᾰμαι, ἐτᾰθην, *to stretch.*
14. αἰσχῡ́νω, αἰσχῡνῶ, ᾔσχῡνα[4], ᾐσχύνθην, *to disgrace.*
15. κλίνω, κλινῶ, κέκλῐκα, ἔκλῐνα, κέκλῐμαι, ἐκλῐ́θην, *to bend.*
16. σπείρω, σπερῶ, ἔσπαρκα, ἔσπαρμαι, ἐσπάρθην, ἐσπᾰ́ρην[22], ἔσπορα[12], *to sow, scatter.*

E. *Fifth Conjugation.*

a. in -ω.

1. δύω, δῦ́σω, τέθῠ́κα, ἐτῠ́θην[20], *to kill, sacrifice.*
2. δακρῡ́ω, δακρῡ́σω, ἐδάκρῡσα[4], *to weep.*
3. κρούω, κρούσω, κέκρουκα, κέκρουσμαι, ἐκρούσθην, *to knock.*
4. χρίω, χρῐ́σω, κεχρῐ́κα, κέχρισμαι, ἐχρίθην, *to anoint.*
5. παιδεύω, παιδεύσω, πεπαίδευκα, πεπαίδευμαι, ἐπαιδεύθην, *to educate.*
6. πιστεύω, πιστεύσω, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην, *to trust.*
7. σείω, σείσω, σέσεικα, σέσεισμαι, ἐσείσθην, *to shake.*
8. χορεύω, χορεύσω, κεχόρευκα, ἐχορεύθην, *to dance.*

b. in -άω.

1. ἀγαπάω, ἀγαπήσω, ἠγάπηκα, ἠγάπημαι, ἠγαπήθην, *to love.*
2. ὁρμάω, ὁρμήσω, ὥρμηκα, ὥρμημαι, ὡρμήθην, *to set in motion.*
3. βοάω, βοήσω, βεβόηκα, ἐβόησα[4], *to shout.*
4. διαιτάω, διαιτήσω, δεδιήτηκα, δεδιήτημαι, διῃτήθην, *to diet.*
5. διψάω, διψήσω, ἐδίψησα[4], διψῆν[c], *to thirst.*
6. δράω, δρᾱ́σω, δέδρᾱκα, ἔδρᾱν[7], δέδρᾱμαι, *to do.*
7. ἐάω, ἐάσω, εἴᾱσα[4], εἰῶν[3], εἴᾱκα, εἴᾱμαι, εἰᾰ́θην, *to leave alone, let.*
8. ζάω, ζήσω and ζήσομαι, ἔζησα, ζῆν[c], *to live.*

c. in -έω.

1. ἀγνοέω, ἀγνοήσω, ἠγνόηκα, ἠγνόημαι, ἠγνοήθην, *to be ignorant.*
2. ἀδικέω, ἀδικήσω, ἠδίκηκα, ἠδίκημαι, ἠδικήθην, *to injure, wrong.*
3. οἰκέω, οἰκήσω, ᾤκηκα, ᾤκημαι, ᾠκήθην, *to dwell.*
4. ἀσκέω, ἀσκήσω, ἤσκηκα, ἤσκημαι, ἠσκήθην, *to practice.*
5. αὐλέω, αὐλήσω, ηὔληκα, ηὔλησα[4], *to pipe.*
6. αἰτέω, αἰτήσω, ᾔτηκα, ᾔτημαι, ᾐτήθην, *to ask.*
7. κρατέω, κρατήσω, κεκράτηκα, κεκράτημαι, ἐκρατήθην, *to conquer*
8. κινέω, κινήσω, ἐκίνησα[4], κεκίνημαι, ἐκινήθην, *to move.*

d. in -όω.

1. αἱματόω, αἱματώσω, ᾑμάτωκα, ᾑμάτωμαι, ᾑματώθην, *to stain with blood.*
2. ἀξιόω, ἀξιώσω, ἠξίωκα, ἠξίωμαι, ἠξιώθην, *to deem worthy.*
3. δηλόω, δηλώσω, δεδήλωκα, δεδήλωμαι, ἐδηλώθην, *to make plain.*

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4. ζημιόω, ζημιώσω, ἐζημίωκα, ἐζημίωμαι, ἐζημιώθην, *to punish.*
5. ὀρθόω, ὀρθώσω, ὤρθωκα, ὤρθωμαι, ὠρθώθην, *to set upright.*
6. πληρόω, πληρώσω, πεπλήρωκα, πεπλήρωμαι, ἐπληρώθην, *to fill.*
7. χειρόω, χειρώσω, κεχείρωκα, κεχείρωμαι, ἐχειρώθην, *to subdue.*
8. στεφανόω, στεφανώσω, ἐστεφάνωκα, ἐστεφάνωμαι, ἐστεφανώθην, *to crown.*

F. *Deponents.*

a. With Middle Aorist.

1. ἀσπάζομαι, ἀσπάσομαι, ἠσπασάμην, *to embrace.*
2. εὔχομαι, εὔξομαι, ηὐξάμην, *to pray. vow.*
3. σκέπτομαι, σκέψομαι, ἐσκεψάμην, *to consider.*
4. ἐργάζομαι, ἐργάσομαι, εἰργασάμην, *to work.*
5. χράομαι, χρήσομαι, ἐχρησάμην, *to use.*
6. ἅπτομαι, ἅψομαι, ἡψάμην, *to touch.*

(For αἰσθάνομαι, ὑπισχνέομαι, with 2nd Aor., see Gk. Cd.)

β. With Passive Aorists.

1. βούλομαι, βουλήσομαι, ἐβουλήθην (or ἠβ.), *to wish.*
2. πορεύομαι, πορεύσομαι, ἐπορεύθην, *to march.*
3. ἐνθυμέομαι, ἐνθυμήσομαι, ἐνεθυμήθην, *to bear in mind.*
4. δύναμαι, δυνήσομαι, ἐδυνήθην (or ἠδ.).
5. οἶομαι, οἰήσομαι, ᾠήθην, *to suppose.*
6. εὐλαβέομαι, εὐλαβήσομαι, ηὐλαβήθην, *to be cautious.*

γ. With Passive or Middle Aorist.

1. πειράομαι, πειράσομαι, ἐπειρᾱσάμην, ἐπειρᾱ'θην, *to try.*[a]
2. αὐλίζομαι, αὐλίσομαι, ηὐλισάμην, ηὐλίσθην, *to pass the night.*
3. ἀμείβομαι, ἀμείψομαι, ἠμειψάμην, ἠμείφθην, *to answer.*

[a] Thuc. 2, 5, 33, active; Thuc. 6, 54, passive, in the participle.

Hæc accurate inter se distinguenda sunt.

Indic.	Imperat.	Subj.	Opt.	Inf.	Part.
εἰμί, *sum* ἦν	ἴσθι	ὦ	εἴην	εἶναι	ὤν
εἶμι, *ibo* ἦειν	ἴθι	ἴω	ἴοιμι	ἰέναι	ἰὼν
ἵημι, *mitto* ἵει	ἵει A. 2. ἕς[b]	ἵω ὦ[b]	ἱείην εἴην[b]	ἱέναι εἶναι[b]	ἱείς εἷς[b]

[b] *Tantum in compositis.* (Dr. Kennedy.)

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PART VIII.

FABLES FROM ÆSOP CONSTRUED.

["Æsop lived about B.C. 570; of his life scarcely anything is known; of his works none are extant. He is said to have been originally a slave. Fables bearing his name were popular at Athens, and are frequently noticed by Aristophanes, who calls them λόγοι; they are also called αἶνοι and μῦθοι; and their author, Αἴσωπος ὁ λογοποιὸς (Herod. ii. 134). The Fables, however, which bear his name are spurious."—*Smith, Dict. of Biog.*]

LESSON XLI.

1. Λυκος a wolf ιδων ποιμενας seeing some shepherds εσθιοντας eating προβᾰτον a sheep εν σκηνῃ in a tent, προσελθων εγγυς εφη came near and said, "Ἠλικος αν ην θορῦβος what a disturbance there would have been, ει εγω τουτο εποιουν if I were doing this."

2. Λεαινα a lioness, ονειδιζομενη being reproached ὑπο αλωπεκος by a fox, επι το τικτειν for bringing forth δια παντος (του βιου) throughout her whole life ἑνα (only) one (σκὺμνον cub), εφη said, "Ἑνα one, αλλα λεοντα but a lion."

3. *a.* Κωνωψ a gnat καθεζομενη while sitting επι κερᾱτος βοος upon the horn of an ox, ηυλει kept buzzing; ειπε δε and it said προς τον βουν to the ox, "Ει βαρω if I tire τον τενοντα σου your muscle, αναχωρησω I will withdraw."

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b. Ὁ δε εφη but he said, "Ουτε εγνων I neither noticed ὁτε ηλθες when you came, ουτε μελησει μοι nor shall I care εαν μενῃς if you remain."

N. 1. ποιμὴν. 2. λέαινᾰ, ης. 3. ἀλώπηξ. 4. gen. κώνωπος. 5. W. § 29. 6. Gk. Cd. App. 2.

V. 1. ὁράω (25), cognates 12. 2. ἐσθίω (14). 3. προσ-έρχομαι (53), cognates 8. 4. φημὶ (44). 5. τίκτω (132). 6. καθέζομαι, καθεδοῦμαι[10], ἐκαθεζόμην[9]. 7. αὐλέω. 8. γιγνώσκω (9), cognates 4. 9. μέλει, μελήσει, impersonal.

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3. *Propterea quod unum modo parĕret.*

7. If two things are *equally* denied, use οὔτε with each; if unequally, οὐ . . . οὐδὲ; as, οὔτε ἐγὼ οὔτε σὺ, *neither I nor you*; οὐκ ἐγὼ οὐδὲ σὺ, *not I, much less you.*

LESSON XLII.

4. *a.* Γεωργος a husbandman, χειμωνος ὥρᾳ in winter time, οφιν εὑρων finding a snake ὑπο κρυους πεπηγοτα stiff with frost, τουτον λαβων took it up and κατεθετο placed it ὑπο κολπου in his bosom.

b. Εκεινος δε but it θερμανθεις becoming warm, και αναλαβων and recovering την ιδιαν φυσιν its proper nature, επληξε wounded τον ευεργετην its benefactor.

5. *a.* Αλωπηξ a fox ιδουσα spying βοτρυας πεπειρους some ripe grapes κρεμαμενους hanging, επειρᾶτο endeavoured καταφᾰγειν τουτους to eat them.

b. Πολλα δε καμουσα but after labouring much και ου δυνηθεισα and not being able ψαυσαι to reach (them), παραμυθουμενη she consoled herself for την λυπην her disappointment, and ελεγε said, "Ομφᾰκες ετι εισι they are still unripe."

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N. 1. ὄφις. 2. τὸ κρύος. 3. βότρυς.

V. 1. εὑρίσκω (16), cognates 11. 2. πήγνῡμι (191), and note. 3. λαμβάνω (21). 4. κατα-τίθημι[14] (37). 5. θερμαίνω. 6. πλήσσω. 7. κρέμᾰμαι, shortened passive present of κρεμάννυμι (185). 8. δράω (25), cognates 12. 9. κατεσθίω (14). 10. κάμνω (18).

1. *a.* γῆ, *earth*; ἐργάζομαι, *to till*. *b.* εὖς, *good*; ἔργον, *a deed*. *c.* εὖ, *well*; ἐργάζομαι, *to do*. *d.* πέπτω, *to cook, ripen*; *coquĕre fructus*. *e.* παρὰ, *by*; μῦθος, *speech* = to stand by a man and talk away his grief; so, παρα-καλοῦμαι, παρηγορέω.

3. Gk. Cd. (191), and note. *a.* ἀνέῳγα, *to stand open*, from ἀνοίγω, *to open*. *b.* ἐγρήγορα, *to be awake*, from ἐγείρω, *to arouse*. *c.* πέποιθα, *to trust*, from πείθω, *to persuade*. *d.* ἔᾱγα, *to be broken*, from ἄγνῡμι, *to break*. *e.* ὅλωλα, *to be undone*, from ὀλλῡμι, *to destroy*.

4. *a.* κατ-εσθίω, *to eat up entirely, to devour*. *b.* See above.

LESSON XLIII.

6. *a.* Ερῖφος a kid ἑστως standing επι τινος δωμᾰτος upon a house, επειδη ειδε when he saw λυκον a wolf παριοντα going by ελοιδορει insulted και εσκωπτεν αυτον and mocked him.

b. Ὁ δε λυκος εφη, but the wolf said, "Ὦ οὗτος my good fellow! ου συ με λοιδορεις it is not you who are mocking me, αλλ' ὁ τοπος but (the security of) the place (where you stand)."

7. *a.* Παις a boy λουσαμενος bathing εν ποταμῳ in a river εκινδυνευε πνιγηναι was in danger of being drowned; και ιδων and seeing παροδῖτην τινα a passer-by, επεφωνει he began to call out to him, "Βοηθησον, help!"

b. Ὁ δε εμεμφετο but he began to blame τῳ παιδι the boy την τολμηριαν for his rashness.

c. Το δε παιδιον ειπε but the little boy said, "Αλλα νυν μοι βοηθησον, nay, help me now, ὑστερον δε and afterwards μεμφου blame me σωθεντι when saved."

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V. 1. ἵστημι[12] (W. p. 101, *b*). 2. παρ-εἶμι (W. § 80, *b*). 3. δράω (25), cognates 12. 4. πνῑ́γω[22]. 5. βοηθέω[1,8]. 6. σώζω[20π].

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2. *a.* δέμω, *to build.* *b.* παρὰ—ὁδός, *a way.* *c.* εἰς βοήν τινος ϑέω, *to run* to a man's *call* for help. *d.* τόλμα, *daring.*

3. *a.* With accusative of the thing blamed, μέμφομαι τι. *b.* Genitive of the same, μέμφομαι λόγου. *c.* With accusative of the thing and genitive of the person, μέμφομαί τι Ἰώαννου. *d.* (As here) with dative of the person and accusative of the thing, *to cast a thing in a man's teeth, objicere rem alicui.*

4. *Heus* or *heus tu! Holla you there! I say, my good fellow!*

7. *a.* λούω, *I wash*; λούομαι, *I wash myself, I bathe.* *b.* λούω, *to wash the body*; νίπτω, *to wash the hands*; πλύνω, *to wash clothes.*

LESSON XLIV.

8. *a.* Κυων ϑηρευτικος a hound ἰδων λεοντα seeing a lion, τουτον εδιωκε began to chase him; ὡς δε ἐκεινος but when he επιστρᾰφεις εβρυχησᾰτο turned and roared, ὁ κυων the dog φοβηθεις was frightened, and εις τα οπισω εφυγεν ran away back.

b. Αλωπηξ δε but a fox ϑεασαμενη αυτον εφη seeing him said, "Ὦ κακη κεφαλη O you cowardly fellow, συ λεοντα εδιωκες were *you* chasing a lion οὑτινος ουδε τον βρυχηθμον ὑπηνεγκας; whose roar even you could'nt endure?"

9. *a.* Λυκος αμνον εδιωκεν, a wolf was chasing a lamb, ὁ δε but it εις ναον κατεφὔγε fled for refuge into a temple.

b. Προσκαλουμενου δε του λυκου τον αμνον but when the wolf called the lamb to him, και λεγοντος and said, ὁτι ὁ ἱερευς that the priest ϑυσιᾰσει αυτον will sacrifice him τῳ ϑεῳ to the god, ἐκεινος εφη προς αυτον he said to him:

c. "Αλλ' αἱρετωτερον μοι εστι well, I much

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prefer *θεῳ θυσιαν ειναι* to be a sacrifice for a god *η ὑπο σου διαφθαρηναι* than to be destroyed by *you.*"

N. 1. *κύων* (Gk. Cd. App. 2). 2. *ἀμνὸς.*
P. *ὅστις* (Gk. Cd. App. 5. *δ*).
V. 1. *δράω* (25), cognates 12. 2. *ἐπι-στρέφω*[22a]. 3. *βρυχάομαι* (148). 4. *φείγω, φεύξομαι, πέφευγα*[12], *ἔφῡγον.* 5. *ὑπο-φέρω*[4] (33). 6. *διαφθείρω, φθερῶ, ἔφθαρκα, ἐφθάρην*[22].

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2. *φοβέω, terreo ; φοβοῦμαι, timeo.*
3. *Not even ;* it sometimes means simply *nor, and not.*
6. Verbs in *-ζω* (the penultima in the present of which is only long by position before the double consonant *ζ*) shorten the penultima in the future; as, *παρασκευάζω, παρασκευάσω ; νομίζω, νομῐ́σω,* Attic, *νομιῶ. b.* W. § 33, *a.*

LESSON XLV.

10. *a.* *Ονος* an ass *δοραν λεοντος επενδῦθεις* having clothed himself in a lion's skin, *λεων ενομιζετο πασι* was deemed a lion by all, *και φυγη μεν ην ανθρωπων* and there was a flight of men *φυγη δε ποιμνιων* and a flight of flocks.

b. *Ὡς δε ανεμος* but when the wind *βιαιοτερον πνευσας* blowing somewhat violently *εγυμνου αυτον* began to strip him *του προκαλυμματος* of his covering, *τοτε παντες* then all *επιδραμοντες επαιον αυτον* ran up and began to beat him *ξυλοις και ῥοπᾰ́λοις* with sticks and clubs.

11. *a.* *Των ορνῑ́θων βουλομενων* when the birds wished *ποιησαι βασιλεα* to make a king, *ταως* the peacock *ηξιου* thought they ought *χειροτονειν ἑαυτον* to elect him *δια το καλλος* on account of his beauty.

b. *Αἱρουμενων δε τουτον των αλλων* and when the rest were for choosing him, *ὁ κολοιος* the jackdaw *ὑπολαβων εφη* answered and said,

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c. "Αλλ' *ει* but what if, *σου βασιλευοντος* while you are king, *ὁ αετος* the eagle *επιχειρησει* shall endeavour *καταδιωκειν ἡμας* to pursue us, *πως ἡμιν επαρκεσεις*; how will you help us?"

N. 1. *τὸ ποίμνιον.* 2. Gk. Cd. App. 2. 3. *ταὼς, ταῶ, ταῷ, ταῶν.*
V. 1. *ἐπ-εν-δῦνω* (91). 2. *πνέω*[1re], *πνεύσω, πνεύσομαι* and *πνευσοῦμαι, ἔπνευσα.* 3. *γυμνόω.* 4. *ἐπι-τρέχω* (31). 5. *ἀξιόω.* 6. *ὑπο-λαμβάνω* (21).

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1. Verba substantiva, &c. (See Lesson XXXVI. 5.)
2. *Somewhat* violently, *rather* violently.
3. *αἱρέω, to take; αἱρέομαι, to take for myself, to choose.*
5. *a. ποιμὴν, a shepherd. b. προ-καλύπτω, to cover. c. χείρ, the hand. τείνω, to stretch out, to elect by show of hands. d. ἐπὶ-χείρ, to take in hand. e. ἐπὶ-ἀρκέω, arceo, to ward off.*
6. We are saved *διὰ τῆς πίστεως, per fidem; διὰ τὸν Χριστὸν, propter Christum.*

LESSON XLVI.

12. *a.* Γυνη τις χηρα a certain widow woman *ορνιν ειχε* had a hen, *τικτουσαν αυτῃ* who laid for her *ωον* an egg *καθ' ἑκαστην ἡμεραν* every day.

b. Νομισασα δε but thinking, *ὡς* that *ει παραβᾶλοι* if she were to throw *πλειους κριθας* more (grains of) barley *τῃ ορνιθι* to the hen, *τεξεται* she would lay *δις της ἡμερας* twice a day, *τουτο πεποιηκεν* she did so.

c. Ἡ δε *ορνις* but the hen, *πῑμελης γενομενη* becoming fat, *ουδ' ἁπαξ της ἡμερας τεκειν ηδυνατο* was not able to lay even once a day.

13. *a.* Αλωπηξ a fox, *ουπω θεασαμενη* never having yet seen *λεοντα* a lion, *επειδη κατα τινα τυχην* when by some chance *αυτῳ συνηντησε* she met with him, *το μεν πρωτον* at first *οὑτως εφοβηθη* was

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so frightened *ὡς μικρου και αποθανειν* as almost to die (was nearly frightened to death).

b. *Επειτα δε* but afterwards *θεασαμενη* seeing him *το δευτερον* for the second time, *εφοβηθη μεν* she was afraid indeed, *ου μην* not however *ὡς το προτερον* as much as on the former occasion.

c. *Θεασαμενη δε τουτον* but seeing him *εκ τριτου* a third time *οὑτω κατεθαρρησεν* she became so bold *ὡς και προσελθουσα διαλεχθηναι* as even to go near and talk to him.

N. 1. Gk. Cd. App. 2. 2. *ὄρνις, ὄρνῑθος, ὄρνῑθι, ὄρνῑθα*, and *ὄρνιν*.
A. Gk. Cd. App. 4, W. § 35.
V. 1. *ἔχω*[2] (15). 2. *τίκτω* (132). 3. *νομίζω*. 4. *παρα-βάλλω* (7). 5. *γίγνομαι* (50). 6. *δύναμαι* (51). 7. *συν-αντάω*. 8. *ἀπο-θνήσκω* (17). 9. *προσ-έρχομαι* (53), cognates 8.

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3. W. § 131.
4. See Lesson XXXV. 9.
6. W. § 53, *obs.* 2.
7. *δεῖν* is understood; *ὡς μικροῦ δεῖν καὶ ἀποθανεῖν, so as to want but little of even dying, to go so far as almost to die, to be within an ace of dying.* *δεῖν*, infinitive absolute.
8. *b.* Perfect, pluperfect, and first aorist.
9. *οὕτω* before a consonant, *οὕτως* before a vowel.

LESSON XLVII.

14. *a.* *Βατρᾰχοι δυο* two frogs *εν λιμνῃ ενεμοντο* were feeding in a marsh; *θερους δε* but in summer, *ξηρανθεισης της λιμνης* on the marsh becoming dry, *εκεινην καταλιποντες επεζητουν ἑτεραν* they quitted it, and went in search of another.

b. *Και δη* and accordingly *βαθει περιετῠχον φρεᾱτι* they met with a deep well, *ὅπερ ιδων* on spying which *ἁτερος θατερῳ φησι* the one says to the other, "*Συγκατελθωμεν* let us descend together, *ὦ οὑτος* my good fellow, *εις τοδε το φρεαρ* into this well."

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c. Ὁ δε but the other *ὑπολαβων ειπεν* answered and said, "Αν *ουν* if then *και το ενθαδε ὑδωρ* the water here also *ξηρανθῃ* should dry up, *πως αναβησομεθα*; how shall we get up?"

15. Λεων a lion, *ακουσας ποτε* once on a time hearing *βατραχου* a frog *μεγα βοωντος* croaking loudly, *επεστρἄφη* turned *προς την φωνην* towards the sound, *οιομενος* supposing *μεγα τι ζωον ειναι* that it was some large animal; *προσμεινας δε μικρον* but after waiting a little, *ὡς ειδεν αυτον* when he saw it *προελθοντα της λιμνης* come out of the marsh, *προσελθων αυτον κατεπατησεν* he went up to it and trod it to death.

N. *φρέαρ, φρέᾶτος.*
A. *βαθὺς.*
P. *ὅσ-περ.*
V. 1. *ξηραίνω.* 2. *κατα-λείπω.* 3. *ἐπι-ζητέω.* 4. *περι-τυγχάνω* (32) (W. § 54, *obs.* 1). 5. *ὁράω* (25), cognates 12. 6. *συγ-κατ-έρχομαι* (53), cognates 8. 7. *ὑπο-λαμβάνω* (21). 8. *ἀνα-βαίνω* (6). 9. *βοᾶω, βοήσω.* 10. *ἐπι-στρέφω*[20]. 11. *προσ-μένω*[4, 7].

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4. = *ὁ ἕτερος, ἄτερος, ἀτέρα, Ἅτερον, Ἀτέρου, ρας, ρου, ρῳ, ρᾳ, ρῳ,* &c.; plur. N. *ἄτεροι, ἄτεραι, Ἅτερα*; beginning like *ὁ, ἡ, τὸ*, with mark of crasis after *Ἁ*.

6. *ἂν* when *first* word in a clause = *ἐὰν* or *ἢν*; the potential *ἂν* (*ἂν δυνητικὸν*) is *never* the first word.

7. W. § 132, *f.*

8. "Duration of time" is put in the accusative both in Latin and Greek; "point of time" in Greek in the genitive, in Latin in the ablative, as, *ἔμεινα τρεῖς ἡμέρας, tres ipsos dies commoratus sum*; *Θέρους καὶ χειμῶνος, æstate et hieme.*

LESSON XLVIII.

16. *a.* Λεων a lion *και ονος* and an ass *και αλωπηξ* and a fox *κοινωνιαν ποιησαμενοι* made an agreement and *εξηλθον* went out *προς αγραν* to hunt.

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b. Πολλης ουν θηρας συλληφθεισης when much prey then had been collected together, προσεταξεν ὁ λεων the lion bade τῳ ονῳ the ass διελειν αυτοις to divide it for them; ὁ δε but he τρεις μερῖδας ποιησαμενος making three shares εκ των ισων of equal size, προὐτρεπετο τουτους urged them εκλεξασθαι to take their choice.

c. Και ὁ λεων and the lion θυμωθεις being enraged, τον ονον κατεφαγεν devoured the ass; ειτα then εκελευσε την αλωπεκα he bade the fox μεριζειν to make shares.

d. Ἡ δε but she σωρευσᾱσα after having heaped παντα all εις μιαν μεριδα into one share, κατελῑπεν ἑαυτῃ left for herself βραχυ τι some small trifle.

e. Και ὁ λεων and the lion προς αυτην ειπε said to her, "Τίς who, ὦ βελτιστη O excellent one, εδιδαξε σε taught you οὑτω διαιρειν; to divide thus?" ἡ δ' ειπεν but she said, "ἡ του ονου συμφορα the fate of the ass."

V. 1. ἐξ-ἐρχομαι (53), cognates 8. 2. συλ-λαμβάνω (21) (W. § 5, p. 135). 3. δι-αιρέω (1), cognates 1. 4. κατ-εσθίω (14). 5. κατα-λείπω. 6. διδασκω[4] (89).

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2. W. § 54, *obs.* 1.

4. *a.* κοινὸς, *common*. *b.* θυμὸς, *rage*. *c.* σῶρος, *a heap*. *d.* συμφέρω, *to bear together to a point; a coincidence* of circumstances; *an occurrence*, for good or bad, generally the latter.

5. Gk. Cd. App. 4.

6. *d.* ὁ δὲ, ἡ δὲ, οἱ μὲν, &c., are used to mark a *mutatio subjecti*, a change of doer or speaker; though in itself an article, in such phrases it becomes a personal or demonstrative pronoun.

7. If the digamma, *F*, or Greek *v* be prefixed to the Greek, it will nearly resemble the Latin for *fox*.

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LESSON XLIX.

17. *a.* Νεβρος ποτε ειπεν a fawn once on a time said προς τον ελᾰφον to the stag, "Πατερ father, συ πεφῡκας you are by nature και μειζων both greater και ταχυτερος and swifter κυνων than dogs, και προς τουτοις and in addition to this φερεις you carry κερᾱτα ὑπερφυα enormous horns προς αμῡναν for defence. τί δηποτ' ουν why, I pray, then, οὑτω τουτους φοβει; are you so afraid of them?"

b. Κἀκεινος γελων ειπεν and he with a smile said, "Αληθη μεν ταυτα φῃς, this that you say is true, τεκνον my child; ἑν δ' οιδα but one thing I know, ὡς, επειδαν ακουσω that whenever I hear κυνος ὑλᾰκην a dog's bark, αυτικα immediately εκφερομαι προς φυγην I take to flight, ουκ οιδ' ὁπως I know not how."

18. *a.* Κωνωψ a gnat, προς λεοντα ελθων ειπε went to a lion and said, "Ουτε φοβουμαι σε I am neither afraid of you, ουτε δυνατωτερος μου ει nor are you stronger than I. ει δε μη but if not, τί σοι εστιν ἡ δυνᾰμις; in what consists your strength? ὁτι ξυεις μεν τοις ονυξι because you tear with your nails, και δακνεις οδουσιν and bite with teeth? τουτο και γυνη ποιει this even a woman does τῳ ανδρι μαχομενη when fighting with her husband.

N. 1, 2, 7, 8. Gk. Cd. App. 2. 3. W. § 29. 4. G. κώνωπος. 5. ὄνυξ.
A. 1. Gk. Cd. App. 4. 2. ταχὺς. 3. ὑπερφυὴς, ὲς. 4. δυνᾰτὸς.
V. 1. φύω (W. § 94). 2. φέρω (33). 3. See Lesson XLIV. 2. 4. γιγνώσκω, after cognates. 5. ἔρχομαι (53), cognates 8.

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2. *a.* ὑπὲρ-φύσις, *beyond the average nature.* *b.* κῶνος, *a cone;* ὤψ, *the face, peaky-faced, pointy-nosed.*
3. W. § 35, § 29.
4. W. § 31. *b*, *obs.* 1.
7. See ἀκούω (2), W. § 177, *b.*
9. See Lesson XLI. 7.
10. See Lesson XXIV. 3.

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LESSON L.

18. *b.* "Εγω δε ὑπαρχω but I am from the first λιαν σου ισχυροτερος much stronger than you; ει δε θελεις but if you wish, ελθωμεν και εις πολεμον let us come even to war (about it)."

c. Και σαλπῖσας so after sounding his trumpet ὁ κωνωψ εν-επ-ηγετο the gnat bore down upon him, δακνων stinging τα ατρῖχα προσωπα the hairless parts of the face περι τας ῥινας αυτου about his nostrils; ὁ δε λεων but the lion κατελῦεν ἑαυτον tried to free himself τοις ἰδιοις ονυξι with his own claws, ἑως οὗ ηγανακτησεν until he got angry.

d. Ὁ κωνωψ δε but the gnat, νικησας τον λεοντα after conquering the lion, και σαλπῖσας and sounding his trumpet, και επινῖκιον ᾄσας and singing a song of victory, επτᾰτο flew away.

e. Εμπλακεις δε but getting entangled αραχνης δεσμῳ in a spider's web, εσθιομενος while being devoured απωδυρετο he lamented bitterly, ὁτι μεγιστοις πολεμων that though fighting with the greatest, απωλετο he was killed ὑπο ευτελους ζωου by an insignificant animal, της αραχνης the spider.

N. ἡ ῥὶς, *the nose*; αἱ ῥῖνες, *nares, the nostrils.*

V. 1. σαλπίζω. 2. ἐν-επ-άγω. 3. δάκνω (10). 4. ἀγανακτέω. 5. ἀείδω, ᾄδω; *fut.* ἀείσομαι, ᾄσομαι; *Attic,* ᾄσω. 6. ἵπτᾰμαι[14] (155). 7. ἐμ-πλέκω (W. p. 64). 8. ἐσθίω (14). 9. ἀπ-οδύρομαι. 10. ἀπ-όλλῦμαι (47).

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2. Lesson XXXV. 9.

3. ἔρχομαι (53), cognates 8. Subj. = imperat. *veniamus.*

4. *a.* ἀ, *not*; δρὶξ (Gk. Cd. App. 2), *hair.* *b.* σάλπιγξ, *a trumpet.* *c.* ἄγαν, *excessively, violently; to feel violent pain or annoyance.* *d.* ἐπι and νίκη, *song upon or after victory.* *e.* δέω, *to bind.*

6. Lesson IX. 7.

7. See above; *ode,* through φδή = ἀοιδή.

8. ἵπτᾰμαι (155), πέτομαι (167); the latter is the only Attic form; the former occurs in later writers. 10. *Perdo* (46), *pereo* (47).

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LESSON LI.

19. *a.* Κολοιος a jackdaw, ιδων seeing εν τινι περιστερωνι in a dovecote περιστερας some pigeons καλως τρεφομενας well fed, λευκᾱνας ἑαυτον ηλθεν whitened himself and came, ὡς μεταληψομενος intending to partake και αυτος himself also της αυτης διαιτης of the same diet.

b. Αἱ δε but they μεχρι μεν ἡσυχαζεν as long as he held his tongue, οιομεναι thinking περιστεραν αυτον ειναι that he was a pigeon, προσιεντο admitted him amongst them.

c. Επει δε ποτε εφθεγξατο but when once he cawed, τηνικαυτα then γνουσαι ascertaining την αυτου φυσιν his nature, εξηλασαν παιουσαι they expelled him with blows (by beating him).

d. Και ὃς so he, αποτῠχων failing to get της ενταυθα τροφης his food there, επανηκε παλιν went back again προς τους κολοιους to the jackdaws.

e. Κἀκεινοι and they, ουκ επιγνοντες αυτον not recognising him δια το χρωμα on account of his colour, της μεν μεθ' αὑτων διαιτης απειρξαν kept him off from feeding with them, ὡστε δυοιν επιθυμησαντα so that desirous of two things, μηδετερας τυχειν he gained neither.

V. 1. ὁράω (25), cognates 12. 2. λευκαίνω. 3. ἔρχομαι (53), cognates 8. 4. μετα-λαμβάνω (21). 5. προς-ἵημι[9] (41), active rare. 6. φθέγγομαι. 7. γιγνώσκω (9), cognates 4. 8. ἐξ-ελαύνω[4] (13). 9. ἀπο-τυγχάνω (32). 10. ἐπι-ἀνα-ῆκω. 11. ἀπείργω.

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2. W. § 97.

3. τρέφω, θρέψω, τέτροφα[13], τέθραμμαι[17], ἐτράφην[22]; root τρέφ-; add σω for the future τρέφ-σω; as an aspirate cannot stand before σ, it becomes τρέπ-σω or τρέψω, and the aspirate is transferred to the τ, hence θρέψω.

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So ἔχω, future ἕχ-σω, ἑκ-σω or ἕξω, ἕξω. So also the root τριχ, *hair*, taking σ in the nominative singular and the dative plural, passes from τριχ-ς, τριχ-σι, through τριχ-σι, τριϰ-ς, or τριξ, τριξι, into θριξ, θριξί. (See Gk. Cd. App. 2.) In a similar way the root of ταχ-ὺς, taking σ in the comparative, becomes successively τάχ-σων, τάκ-σων, or τάξων, and θάσσων. So *Fuchs* in German, is pronounced very nearly like the English *fox*, from the difficulty of pronouncing an *aspirate before a sibilant*.

4. Lesson IV. 3.

5. καὶ ὃς — ὃς here is a personal pronoun (virtually the nominative of οὗ, οἷ, ἕ); it is never used except with καὶ or δὲ; the plural is καὶ οἵ; it always marks a *mutatio subjecti*, or change of agent or speaker, as here. It is also used, in reporting conversations, in the phrase ἦ δ' ὅς, *said he* (answering to ἦν δ' ἐγὼ, *said I*): and it is retained even when the proper name of the speaker is given; as, ἦ δ' ὃς ὁ Γλαύκων, *quoth Glaucon*.

6. εἴργω, *excludo*; εἴργω, *includo*; both are later forms of ἕργω and ἐέργω in Homer.

7, *e*. W. § 132, *e* and *g*, *obs*. 1.

8. ὥστε (= in Latin, *ita ut*, with the subjunctive), with the infinitive to express a tendency or purpose; with the indicative, if the result has actually taken place; ὥστε δοῦναι, ὥστε ἔδωκεν, ὥστε μὴ διδόναι, ὥστε οὐκ ἠδύνατο.

LESSON LII.

20. *a*. Ονος αγριος a wild ass ονον ιδων ἡμερον seeing a tame ass εν τινι ευηλιῳ τοπῳ in a sunny place, προσελθων αυτον εμακαριζε came up and congratulated him επι τῃ τε ευεξιᾳ both upon the excellent condition του σωμάτος of his body, και τῃ απολαυσει and upon his enjoyment της τροφης of his food.

b. Ὕστερον δε but afterwards, ιδων αυτον on seeing him αχθοφορουντα bearing a burden, και τον ονηλάτην and the donkey-driver οπισθεν ἑπομενον following behind, και παιοντα αυτον and beating him ῥοπάλοις with sticks, εφη he said:

c. "Αλλ' εγωγε well, I for my part, ουκετι σε ευδαιμονιζω no longer think you happy, ὁρω γαρ for I see ὡς ουκ ανευ κακων μεγαλων that not with-

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out great evils *την ευδαιμονιαν εχεις* do you get your happiness.

V. 1. *ὁράω* (25), cognates 12. 2. *προσ-έρχομαι* (53), cognates 8. 3. *ἔπομαι, ἕψομαι, εἱπόμην*[9], *ἐσπόμην*[14], like *ἔχω, εἶχον, ἔσχον* (15).

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2. Verbs in *-ίζω* generally mean *to make*; as, *πλουτίζω, to make wealthy*, in these words it means *to pronounce blessed, fortunate, happy* (*μάκαρ, ὄλβιος, εὐδαίμων*).

3. *a. εὖ-ἔχω. b. ἀγρὸς, a field, wild, running about the fields. c. ἄχθος, a burden, φέρω* (33). *d. ὄνος, ἐλαύνω* (13). *e. εὖ, δαίμων, deity.*

4. *I for my part, equidem.*

END OF PART VIII.

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PART IX.

VOCABULARY TO ANACREON.

["Anacreon, one of the principal Greek lyric poets, was a native of the Ionian city of Teos, in Asia Minor. He lived a good deal at the courts of Polycrates, tyrant of Samos, and Hipparchus, tyrant of Athens, where he associated with Simonides. He died about B. C. 478, aged 85, choked, it was said, by a grape-stone. A few genuine fragments of his poetry remain. The odes attributed to him are now universally admitted to be spurious."—*Smith, Dict. of Biog.*]

LESSON LIII.

1. Θέλω, to wish; λέγω, to speak of; Ἀτρεῖδαι, the sons of Atreus, Agamemnon and Menelaus. 2. ᾄδω, to sing of (lesson LV. 5). 3. βάρβιτος = λύρα, lyre; χορδή, string. 4. ἔρως, love, Cupid; μοῦνος = μόνος, only; ἠχέω, to sound forth. 5. ἀμείβω[4], to change; νεῦρον, a string; πρώην, lately. 6. ἅπας, altogether, the whole. 7. καὶ-ἐγώ, ᾄδω[2], ἆθλος = ἄεθλος, victorious struggle. 9. ἀντιφωνέω, to echo back. 10. χαίρω, farewell, λοιπόν, for the future. 11. ἥρως, a hero.

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LESSON LIV.

1. Φύσις, nature; κέρας, a horn; ταῦρος, a bull. 2. ὁπλὴ, a hoof; δίδωμι, to give; ἵππος, a horse. 3. ποδ-ωκία, swiftness of foot (fr. ποὺς and ὠκὺς, swift); λαγῳὸς, a hare. 4. χάσμα, an open mouth (fr. χαίνω, to gape); ὀδοὺς, a tooth. 5. ἰχθὺς, a fish; τὸ νηκτὸν, the power of swimming (νέω). 6. ὀρνέον, a bird; πέτομαι, to fly. 7. φρόνημα, wisdom (φρὴν, mind). 8. οὐκέτι, no longer; ἔχω, to have. 9. κάλλος, beauty. 10. ἀντὶ, instead of; ἀσπὶς, a shield; ἅπας, all. 11. ἔγχος, a spear. 12. νικάω, to conquer; σίδηρον, iron. 13. πῦρ, fire; καλός τις, somehow beautiful.

LESSON LV.

1. Μέσος-νὺξ, mid-night; ὥρα, hour. 2. ὅτε, when; Ἄρκτος, the Great Bear; ἤδη, already; στρέφομαι, to turn. 3. κατὰ χεῖρα, at the hand of, near to. 4. μέροψ, (articulate-speaking) man (fr. μερίζω-ὄψ); φῦλον, a tribe. 5. κεῖμαι, to lie; κόπος, toil; δαμάω, to subdue. 6. τότε, then. 7. ἐφίστᾰμαι, to stand over. 8. θύρα, door; κόπτω, to knock at = ἀράσσω; ὀχεὺς, fastening (ἔχω). 9. κατασχίζω, to interrupt; ὄνειρος, dream. 10. ἀνοίγω, to open. 11. βρέφος, a child; φοβοῦμαι, to be afraid. 12. βρέχω, to wet; ἀσέληνος, moonless; ἀ, not; σελήνη. 13. πλανάομαι, to wander.

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2. *a.* κεα-ται. *b.* θυρέων. *c.* ὀχῆας. *d.* κατα-σχίσω. *e.* Att. φοβοῦ, φοβήθητι.

3. The separation of the preposition from the verb by the interposition of

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another word; very common in Homer; occasionally used by Herodotus, as ἀνά τε ἕδραμον; Sophocles has ἐν δ' ἐμεστώθη πέδον, &c.

4. *b.* δαμάω[20]. *c.* ἐφ-ἱστᾶμαι[17] (36). *f.* πλανάομαι[17].

5. W. p. 72, *obs.* 8.

6. πλανάω, *to cause to wander*; πλανάομαι, *to wander*. πλανάω[17, 18, 20].

LESSON LVI.

1. Ἐλεέω, to pity. 2. ἀν-άπτω, to light; εὐθύ, straightway; λύχνος, a candle. 3. ἀνοίγω, to open. 4. ἐσ-οράω, to behold; φέρω, to bear; τόξον, bow. 5. πτέρυξ, wing; φαρέτρα, quiver. 6. καθίζω, to make sit down; ἑστία, hearth. 7. παλάμη, palm of the hand. 8. ἀναθάλπω, to chafe, try to warm; χαίτη, hair. 9. ἀπο-θλίβω, squeeze out; ὑγρὸς, dripping; ὕδωρ, water.

1. *a.* ἐλεέω[4]. *b.* ἀν-άπτω. *c.* W. p. 72, *obs.* 8.

4 W. § 123.

LESSON LVII.

1. Κρύος, frosty cold; μεθίημι, quit. 2. φέρε, come! 3. πειράζω, to try. 4. βλάβεται = βλάπτεται, is damaged; βρέχω, to wet; νευρὰ, bow-string. 5. τανύω, to stretch. 6. μέσος, middle; ἦπαρ, heart; ὥσπερ, just like; οἶστρος, gad-fly. 7. ἀν-άλλομαι, leap up; καχάζω, to shout with laughter. 8. ξένος, friend; συγχαίρομαι, rejoice with. 9. κέρας, horn = bow; ἀβλαβὴς, unhurt. 10. καρδία, heart; πονέω, to be pained.

1. *a.* μεθ-ίημι[4] (41). *b.* πειράζω. *c.* βρέχω[22]. *d.* συγ-χαίρω[22].

2. *a.* τείνω, *to stretch*. *b.* ἀ-βλάπτω, *to hurt*. *c.* πόνος, *labour*.

3. βλάβεται, only in 3rd sing.

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LESSON LVIII.

2. Γέρων, old. 3. λαμβάνω, to take; ἔσοπτρον, looking-glass; ἀθρέω, look at. 4. κόμη, hair, οὐκέτι, no longer. 5. ψιλὸς, bald; μέτωπον, forehead, 7. εἴτε . . . εἴτε . . . whether . . . or . . . ἀπέρχομαι, to depart. 9. μᾶλλον, rather. 10. πρέπει, it becomes; τερπνὸς, pleasant; παίζω, to sport. 11. ὅσῳ πέλας, the nearer comes; τὰ Μοίρας, the day of Fate.

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2. *a.* ἐσ-ὁπτομαι (= ὁράω). *b.* μετὰ-ἔψ.
4. Gk. Cd. after cognates.
5. καὶ τὰ λοιπὰ, = &c.

LESSON LIX.

1. Ὅταν, whenever; πίνω, to drink. 2. εὕδω, to sleep; μέριμνα, distracting care. 3. γόος, groan; πόνος, labour, pain. 4. τί μοι μέλει; what care I for? 5. θνήσκω, to die; μὲ δεῖ, I must; καὶ-ἂν = ἤν, even though; θέλω, to wish. 6. βίος, life; παλάομαι, to wander. 8. Λύαιος, Lyæus = Bacchus, ὁ λύων (loosening) τὰς μερίμνας.

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1. *a.* W. § 177, *b.* πίνω (27), cognates 14.
2. *a.* μερίζω, *distracting cares.* *b.* λύω, *qui solvit curas.*
3. μέλομαι, more usually ἐπιμελέομαι.
5. δέω (88), note *p.*
6. βίον (W. § 142).

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LESSON LX.

1. Ῥόδον, a rose. 2. *κοιμάομαι*, to sleep; *μέλιττα*, a bee. 3. *ὁράω*, to see; *τιτρώσκω*, to wound. 4. *δάκτῠλος*, finger; *πατάσσω*, to strike. 5. *ὀλολύζω*, to lament. 6. *τρέχω*, to run; *πέτομαι*, to fly; Κυθήρα = Ἀφροδίτη = Venus. 8. *ὄλλῠμαι*, to perish; *καὶ-ἀπο-θνήσκω*, to be dying. 10. *ὄφις*, snake. 11. *πτερωτὸς*, winged; *καλέω*, to call. 12. *γεωργὸς*, husbandman. 13. *κέντρον*, sting. 14. *πονέω*, *a.* to cause pain; *b.* to feel pain. 15. *πόσος*; how much? *δοκέω*, to think. 16. *ὅσους* = *πάντας οὓς*, *βάλλω*, to strike.

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1. *a. Lull to sleep. b. Go to sleep.*
2. *a. τιτρώσκω* (134). *b. ὀλολύζω. c. τρέχω* (31). *d. ἐπετάσθην*, a later form for the more Attic *ἐπτόμην* (167). *e. ὄλωλα* (47).

END OF PART IX.

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PART X.

THE CHOICE OF HERCULES.

[This famous Apologue was written by Prodĭcus, of Ceos, a great sophist and lecturer at Athens, in the time of Aristophanes and the Peloponnesian War. He was alive in B. C. 400; the date of his death is unknown.

No verbs will henceforward be translated, the English of which can be made out from the "Card of Irregular Greek Verbs."]

LESSON LXI.

§ 1. Σοφὸς, wise; σύγγραμμα, composition; ὅσπερ, who; πλεῖστοι, very many; ἐπιδείκνῡμαι (39), to display; ἀρετὴ, virtue; ἀπο-φαίνομαι, make a representation; ὧδέ πως, somehow thus; μιμνήσκομαι (159).

§ 2. Ἐκ παίδων, from boyhood; ἥβη, time of youth; ὁρμάομαι, to start; νέος, young; αὐτο-κρᾰ́τωρ, one's own master, independent; γίγνομαι (50); δηλόω, to show; ὁδὸς, way; τρέπομαι, to turn; βίος, life; κακία, vice; ἐξ-έρχομαι, go out (53); εἰς ἡσυχίαν, quietly; κάθ-ημαι, sit down; ἀπορέω, to be in doubt, hesitate; ὁ-πότερος, which of the two, *uter*.

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2. *a.* συγ-γράφω. *b.* αὐτὸς, *self*; κρατέω, *to rule, be master of*. *c.* ἀ, *not*; πόρος, *a way* (out of a difficulty).
3. Vide Lesson LXXII. ad finem.
5. Gk. Cd. (47), (55), (87), (100), (127).
7 Accusative cognate (W. § 138).

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8. When words governed by or modifying the substantive come between.
11. *πότερος, τίς* in direct, *ὁ πότερος* and *ὅστις* in indirect, questions.
12. As *ἀποροῦντα* is a present, and the whole scene is put graphically before the reader, the subjunctive is used; in regular historical narration, after a past tense, the optative would naturally follow. (W. § 155.)

LESSON LXII.

§ 3. *Φαίνομαι*, to appear; *πρόσ-ειμι*, to approach; *ὁ ἕτερος*, the one; *εὐπρεπὴς*, comely; *ἐλευθέριος, ον*, generous; *φύσις*, nature; *κοσμέω*, to ornament; *καθαρότης*, purity; *ὄμμα*, eye; *αἰδὼς*, modesty; *σχῆμα*, figure, person; *σωφροσύνη*, temperance, chastity; *ἐσθὴς*, garment; *λευκὸς*, white.

§ 4. *Τρέφω*, to feed up; *πολὺς*, much-, *σὰρξ*, flesh; *ἁπαλότης*, softness; *καλλωπίζω*, to adorn; *χρῶμα*, complexion; *ὥστε*, so that; *ἐρυθρὸς*, ruddy, red; *τὸ ὄν*, reality, the actual fact; *δοκέω*, to seem; *φαίνομαι*, to appear; *ὀρθὸς*, erect; *ἀνα-πετάννυμι* (190), to open wide; *ὥρα*, beauty; *δια-λάμπω*, shine through; *κατα-σκοπέω*, to contemplate; *θαμὰ*, often = *πολλάκις*, *ἐπι-σκοπέω*, to look around (at people); *θεάομαι*, to be looking at; *σκιὰ*, shadow; *ἀποβλέπω*, to gaze.

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1. *a. φαίνομαι, φανοῦμαι*, or *φανήσομαι, πέφηνα*[12], *ἐφᾰ́νην*[22]. *c. τρέφω* (Lesson LI. 3). *τέθραμμαι* = *τέτραφμαι*.
2. *a. εὖ-πρέπω, to shine. b. καθαρὸς, pure. c. σώφρων* (*ὁ σῴζων τὴν φρένα*), one who *keeps his mind sound* by self-control. *d. ἕω* or *ἔννυμι, to clothe. f. ἁπαλὸς, soft to the touch*, from *ἅπτομαι, to touch. g. καλὸς, fair; ὤψ, face.*
4. *φαίνω, to show, make to appear; φαίνομαι, to appear.*
5. Accusative of reference (W. § 142).
7. Lesson LI. 8.
8. Lesson XXIV. 3.
10. Lesson XXXV. 9.
11. To look *off* or *away from* everything but one, and so to concentrate your gaze upon that one; cf. Heb. xii. 2, *ἀφορῶντες εἰς τὸν Ἰησοῦν, looking (earnestly) to Jesus.*

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LESSON LXIII.

§ 5. Γίγνομαι (50); πλησίον, near; πρόσθεν, first; φημὶ, to mention (44); τρόπος, way; φθάνω (34); βούλομαι (49); προσ-τρέχω (32).

§ 6. Ἀπορέω (see § 2), ποῖος = ὁπότερος (§ 2); ἡδὺς, sweet; ῥᾴδιος, easy: ἄγω, to lead; τερπνὸς, pleasant; οὐδεὶς, none; ἄγευστος, without tasting; τὰ χαλεπὰ, difficulties, troublesome things; ἄπειρος, without experiencing; δια-βιόω, to spend one's whole life.

§ 7. Πόλεμος, war; πράγματα, business; φροντίζω, to think of, care for; σκοπoῦμαι, to consider; διάγω (τὸν βίον), to spend one's life (Lat. *degere vitam*); κεχαρισμένος, gratifying; σιτίον ἢ ποτὸν, anything to eat or drink; εὑρίσκω (16).

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1. *a.* ῥηθεῖσαν, φημὶ[20] (44). *c.* W. § 80, p. 99. *f* τοέπω[23] *h* = φροντίσεις. *i.* εὑρίσκω (16), cognates 11.

2. *a.* ἀ-γεύομαι, *to taste.* *b.* ἀ-πειράομαι, *to experience.* *c.* σῖτος, *corn.* *d.* πίνω, *to drink.*

3. *a.* πλησίον, πλησιαίτερον, πλησιαίτατα. *b, c, d, e* Gk. Cd. Ap. 4.

4. πλησίον and ἐγγὺς, *near*, govern a genitive.

5. ὁ αὐτὸς, *idem*; αὐτὸς ὁ, *ipse* (W. § 142).

7. ἐὰν ποιήσῃ[11r], *if you will make, should you make*, implying probability; εἰ ποιήσεις, *if you will make*, implying certainty; εἰ ποιήσειας, *if you were to make*, implying possibility.

9. *What could you find*, or *what can you find*, nearly the same as τί εὑρήσεις, *what will you find*, which is a little more positive in its assertion; ἄν is not used with the future indicative.

LESSON LXIV.

§ 7. Τέρπομαι = εὐφραίνομαι, to be delighted; ὀσφραίνομαι, to smell; ἅπτομαι, to touch; ἥδομαι, to be pleased; παιδικὰ, favourites; ὁμιλέω, to associate

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with; μαλακῶς, softly, luxuriously; καθεύδω, to sleep; ἀπόνως, without trouble; τυγχάνω (32), to gain.

§ 8. Ὑποψία, suspicion; σπάνις, want; φόβος, fear; τὸ . . . πορίζεσθαι, the providing yourself with; πονέω, to labour; ταλαιπωρέω, to undergo hardships; ψυχὴ, soul; ἐργάζομαι, to work; χράομαι, to use; ἀπ-έχομαι, to refrain from; ὅθεν, whence; δυνατὸς, possible; κερδαίνω, to gain; πανταχόθεν, from all quarters; ὠφελέομαι, to benefit oneself; ξύν-ειμι, to associate with; ἐξουσία, privilege, power; παρέχω, allow.

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1. *a.* ὁράω (25), cognates 12. *b.* τέρπω[208]. *c.* ἥδομαι. *d.* τυγχάνω (32). *e.* γίγνομαι (50). *f.* σπάνις. *g.* ἄγω[7γ]. *h.* χράομαι, χρήσομαι, κέχρημαι, ἐχρησάμην. *i.* κερδαίνω[4a]. *k.* ξύν-ειμι, *to be.*

2. *a.* ὁμοῦ, *together*; ὕλη, *a crowd.* *b.* ὑπ-όπτομαι, root of ὄψομαι, future of ὁράω, to *look* out *from under* the eyebrows; Latin, *suspicio.* *c.* A collateral form of ταλάπειρος, from τλῆμι, *to bear*, πεῖρα, *a trial.* *d.* ἔξεστι, *it is allowed.*

3. W. § 97.

4. Lesson XXXV. 9.

5. See W. § 161.

6. See note on τρέφω (Lesson LI. 3).

7. παρέχω ἐξουσίαν (τοῦ) ὠφελεῖσθαι, is equivalent to ἐπιτρέπω ὠφελεῖσθαι; as in ὑμῖν ἐπιτρέπω κρῖναι, *I leave it to you to judge.*

LESSON LXV.

§ 9. Εὐδαιμονία, happiness; μισέω, to hate; ὑποκορίζομαι, to nickname.

§ 10. Ἥκω, I am come; εἰδὼς, οἶδα[π]; γεννάω, to beget; παιδεία, childhood; κατα-μανθάνω (23); ἐλπίζω, to hope; τράποιο (see § 2); σφόδρα, very; σεμνὸς, noble; ἐγάτης, a doer; ἔντῑμος, esteemed; ἐπ' ἀγαθοῖς, for goodness; δια-πρεπὴς, distinguished.

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1. *a.* προσ-έρχομαι (53), cognates 8. *b.* γιγνώσκω[12] (9), and after cognates. *c.* κατα-μανθάνω (23). *d.* γίγνομαι (50). *f.* Lesson LXII. 1.

2. *a.* εὖ, *well*; αἶμων, *deity, fate.* *b.* ὑπὸ a diminutive preposition

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(W. § 199, *ad finem*); κόρη, a little girl — 1. *to call by endearing names; πιττάριον καὶ φάττιον ὑπεκορίζετο, he would coaxingly call me his little duck and his little dove;* 2. *to call a bad thing by a fair name,* honestum nomen vitio prætendere; 3. *to call a good thing* (or as here, *one who lays claim to be good*) *by a bad name, to depreciate, disparage.* c. διὰ, *among* or *beyond others; πρέπω, to shine.* d. τιμὴ, *honour.*

4. Gk. Cd. after cognates.

6. *Interea,* i.e. *inter ea.*

8. *For,* with *a view to.*

LESSON LXVI.

§ 11. Ἐξαπατάω, to deceive; προοίμιον, musical prelude; ἡδονὴ, pleasure; ὥπερ, just as; δια-τίθημι (37), to order, dispose; τὰ ὄντα (see § 4); διηγέομαι, enumerate; ἀλήθεια, truth.

§ 12. Ἄνευ, without; ἐπιμέλεια, carefulness; ἵλεως, propitious; θεραπευτέον, one must worship, attend to; ἀγαπάω, to love; εὐεργετητέον, one must benefit; ἐπιθυμέω, to desire; τιμάω, to honour; ὠφελητέον, one must assist; ἡ Ἑλλὰς, Greece; ἀξιόω, to claim (as a right), demand; ἐπ' ἀρετῇ, for virtue; θαυμάζω, to admire; πειρατέον, one must endeavour; εὖ ποιέω, to benefit.

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1. *a.* δια-τίθημι (37). *b.* δίδωμι (38). *c.* ἀξιόω.

2. *a.* πρὸ, οἶμος, *a path; an introduction, prelude* to a piece of music; Attic form φροίμιον, the aspirate coming from the β. *b.* ἡδύς, *sweet. c.* ἐπὶ, μέλομαι, *to care for. d.* θεράπων, *an attendant;* θεραπεύω, *to act as an attendant, to attend to, serve. e.* εὖ-ἐργάζομαι, *to do,* or ἔργον, *a deed. f.* ὠφελητέον (Vocabulary to Lesson LXIV.). *g.* πειράομαι, *to endeavour.*

3. W. § 139.

5. "*Nil sine magno vita labore dedit mortalibus*" (Sat. I. ix.).

7. εἴτε . . . εἴτε, *either . . . or;* οὔτε . . . οὔτε, *neither, nor,* when two things are equally denied.

9. W. p. 49, *obs.* 1.

10. W. § 166.

12. πείθομαι, *to believe,* governs a dative: πείθω, *to persuade,* governs an accusative; the verbal from both is the same, πειστέος, ᾱ, ον.

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LESSON LXVII.

§ 13. Γῆ, earth; καρπὸς, fruit; ἄφθονος, abundant; βοσκήματα, cattle; οἴομαι, to think; δεῖ, it is fit; πλουτίζομαι, to acquire wealth; ἐπιμελητέον, one must attend to; ὁρμάω, to be eager; αὔξω = αὐξάνω (5); δύναμαι (51); ἐλευθερόω, to free; ἐχθρὸς, enemy; χειρόομαι, to get into one's power; τέχνη, art; ἐπιστᾰ́μαι, to know scientifically; μαθητέον, one must learn; ὅπως, how; ἀσκητέον, one must practice; γνώμη, the mind, judgment; ὑπηρετέω, to serve; ἐθιστέον, one must accustom; γυμναστέον, one must exercise; ἱδρὼς, sweat.

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1. *b.* δύναμαι (51). *b.* ἐπ-ίσταμαι (151). *b.* ἀ, *not*; φθόνος, *envy*, in ungrudging abundance. *b.* βόσκω, *to feed*. *c.* χειρόομαι, *to get into one's hands*. *d.* ὑπ-ηρέτης (ὑπὸ, ἐρέσσω), *one who rows under* (we should say *behind*) another; *one who backs another in any matter, an assistant*. *e.* ἐπιμελέομαι, *to take care of*. *f.* μανθᾰ́νω, *to learn*. *g.* ἀσκέω, *to practice*. *h.* ἐθίζω, *to accustom*. *i.* γυμνάζω, *to exercise*.

8. Infinitive, preceded by the accusative, δεῖ με ποιεῖν.

9. W. § 166.

LESSON LXVIII.

§ 14. Ὑπο-λαμβάνω (21), to reply; ἐν-νοέω, to reflect; χαλεπὸς, difficult; μακρὸς, long; εὐφροσύνη, mirth, joy; διηγέομαι, to lead along; βραχὺς, short.

§ 15. Τλήμων, daring wretch; οἶσθα (fr. οἶδα); τούτων ἕνεκα (after its case), on account of these things; πράττω, to do; ἥτις (fr. ὅστις, who), inasmuch as you; ἐπιθυμία, appetite; ἀναμένω, wait for; πρὶν, before; ἐπιθῡμέω, to have an appetite; ἐμπίπλᾰσαι πάντων, you fill yourself with everything (171,

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note); *πεινάω*, to be hungry; *διψάω*, to be thirsty; *ἐσθίω* (14); *πίνω* (27); *ἵνα*, in order that; *ἡδέως*, pleasantly; *φάγῃς* (14); *ὀψοποιὸς*, fine cook (*μάγειρος*, a plain cook); *μηχανάομαι*, contrive for oneself; *οἶνος*, wine; *πολυτελὴς*, expensive; *παρα-σκευάζομαι*, provide oneself with; *θέρος*, summer; *χιὼν*, snow; *περι-θέω*, to run about; *ζητέω*, seek.

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1. *a.* *ὑπο-λαμβάνω* (21). *b.* *γιγνώσκω*[12], and after cognates. *c.* *ἐμ-πίπλημι* (171), and note. *d.* *ἐσθίω* (14). *e.* *πίνω* (27).

2. *ἐν-νοῦς*, *mind.*

3. *τλῆμι*, *to endure* hardships. *c.* *ὄψον*, *anything eaten with bread*, as fish. *d.* *πολὺς*, *τέλος*, *toll*, *pay.*

6. Generally after its genitive.

9. W. § 44, *obs.* 2.

10. *πρίν*, *α.* the general notion, without limitation, *πρὶν ἐλθεῖν*, *before coming.*

β. Indicative of past time; *πρὶν ἦλθον*, *before I came.*

γ. Subjunctive, always preceded by a negative, and with *ἄν*; *ταῦτ' οὐ ποιήσω, πρὶν ἂν ἔλθω*, *I will not do this until I shall have come.*

δ. The same, in the oratio obliqua, is expressed by the optative, without *ἄν*; *οὐκ ἔφη τοῦτο ποιήσειν πρὶν ἔλθοι*, *he said he would not do this till he should come.*

12. W. § 155.

13. W. § 131, *a.*

14. W. § 44, *obs.* 1.

LESSON LXIX.

§ 16 *Καθ-υπνόω*, sleep soundly; *στρωμναὶ*, bedclothes, *μαλακὸς* (§ 7); *κλίνη*, couch; *ὑπόβαθρον*, carpet; *οὐδὲν ἔχω ὅ τι ποιῶ*, I have nothing to do; *ὕπνος*, sleep; *ἐπιθυμέω*, to desire.

§ 17. *Ἀθάνατος*, immortal; *ἀπορρίπτω*, to cast forth; *ἀτιμάζω*, to dishonour; *ἄκουσμα*, thing to hear of; *ἔπαινος*, praise; *ἀν-ήκοος εἶ*, you never hear; *θέαμα*, a sight; *ἀθέατος*, you never see; *πώποτε*, ever yet; *θεάομαι*, to see.

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1. *a.* ἀπο-ῥίπτω[17]. *b.* δέδομαι[17].

2. *a.* κατὰ-ὕπνος, *sleep.* *b.* στρώννυμι (196), ὑπὸ-βαίνω (6). *d.* ἀ-τιμή, *honour.* *e.* ἀ, *not;* ἀν before a vowel; ἀμοιβή (2). *f.* See above, 1. *b.*

3. See W. § 155.

4. Gk. Cd. 4, δ.; *b.* no.

5. A predicate: if it had been an epithet, the Greek would have been τὰς μαλακὰς στρωμνὰς, *the soft blankets;* or τὰς στρωμνὰς τὰς μαλακὰς, in which the adjective is emphatic. In the proposition αἱ στρωμναί εἰσι μαλακαί, αἱ στρωμναί is the subject, εἰσὶ the copula, μαλακαί the predicate. When subjoined to παρασκευάζεις, the article remains with στρωμνὰς; μαλακὰς τὰς στρωμνὰς παρασκευάζεις in a different order would have the same meaning.

6. *a. The New Testament*, with no particular emphasis on either word.
b. The New Testament (*is*) *new*, *new* (*is*) *the Testament.*
c. The Testament (*is*) *new*, *new* (*is*) *the Testament.*
d. The New Testament, with a strong emphasis on the adjective; the *New*, as opposed to the *Old, Testament.*

7. Because, if an adjective comes after an article and noun, the adjective must also have an article, as in 4.

8. διὰ τοῦ, *per;* διὰ τὸ, *propter, laborem.*

10. Perfect pluperfect and first aorist.

LESSON LXX.

§ 18. Πιστεύω, to believe; δέομαι, to request; ἐπαρκέω, to assist; εὖ φρονέω, to be wise, be in one's senses; θίασος, band of revellers; τολμάω, dare; ἀδύνατος, powerless; πρέσβυς, old; ἀνόητος, senseless; ἀ-πόνος; λιπαρὸς, sleek and fair; νεότης, youth; ἐπί-πονος, with trouble; αὐχμηρὸς, squalid; γῆρας, old age; περάω, to pass; αἰσχύνομαι, to be ashamed of; βαρύνομαι, to be weighed down by; δια-δραμόντες (31); ἀποτίθεμαι, to put off.

§ 19. Σύν-ειμι (§ 8); θεῖος, divine; χωρὶς, without.

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1. γῆρας (W. § 29, *obs.* 1). *c.* δια-τρέχω (31). *d.* ἀπο-τίθημι[14] (37) cognates 26.

2. *a.* ἀ, *not;* νοῦς, *mind, sense.* *b.* αὕω, *to dry up.*

5. W. § 44, *obs.* 1.

9. W. § 30, *c.*

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LESSON LXXI.

§ 20. Τιμάω (§ 12); προσήκει, it is fitting (τιμᾶσθαι); ἀγαπητὸς, beloved; σύν-εργος = συλλήπτρια, assistant; τεχνῖτης, artizan; πιστὸς, faithful; οἶκος, house; δεσπότης, master; εὐμενὴς, kind; παραστᾰ́τις, comrade (fem.); εἰρήνη, peace; βέβαιος, firm; σύμμᾰχος, ally; κοινωνὸς, sharer in.

§ 21. Ἀπράγμων, toil-less; σίτων καὶ ποτῶν (§ 7), ἀπόλαυσις, enjoyment; ἀνέχομαι, to endure, hold out; ἐπιθῡμέω (§ 15).

§ 22. Ὕπνος (§ 16); πάρειμι, to come to; ἄμοχθος, one who labours not; ἀπολείπω τι, to fail to gain a thing; ἄχθομαι, to be discontented; μεθ-ίημι, to leave off; τὰ δέοντα, one's duty.

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1. *a.* μεθ-ίημι[1] (41). *b.* τὸ δέον, part. of δεῖ (88), note.
2. *a.* εὖ, μένος, *mind, feelings.* *b.* συλ-λαμβάνομαι, feminine of συλλήπτης. *c.* πίνω (27).
4. The full phrase would be παρ' οἷς προσήκει τιμᾶσθαι.
6. τίθημι. (See Aor. 1.)
7. Gk. Cd., page 1, note *k*.
8. W. § 177, *b*.

LESSON LXXII.

§ 23. Ἔπαινος, praise; χαίρω (137); γεραίτερος (compar. of γέρων), old; τιμὴ, honour; ἀγάλλομαι, to take pride in; παλαιὸς, old; πρᾶξις, deed; μέμνηται (§ 159); ἥδομαι, to be pleased; ἀγαπητὸς, beloved; τίμιος, honoured; πατρίσιν, by their πατρίδες; πατρὶς, native country, fatherland.

§ 24. Πεπρωμένος, fated, appointed, allotted; τέλος, end; λήθη; forgetfulness, oblivion; ἀ-τιμὴ; κεῖμαι,

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to lie; *μνήμη*, memory; *τὸν ἀεὶ χρόνον*, for all time; *ὑμνέω*, to celebrate; *θάλλω*, to flourish.

§ 25. *Τοιοῦτος*, such; *τοκεὺς*, parent; *ἔξεστιν*, it is permitted; *δια-πονέω*, to accomplish toil; *μακαριστὸς*, enviable; *κέκτημαι*, to have acquired = to possess (fr. *κτάομαι*, to acquire).

§ 26. *Οὕτω πως*, somehow thus, in some such way as this; *διώκω*, to pursue; *παίδευσις*, instruction.

Κακότης = *κακία*; *ἰλαδὸν*, in a mass; *αἱρέομαι*, to take for myself = to choose; *ἔστιν* = *ἔξεστιν* (24); *ῥηϊδιως* = *ῥᾳδίως*, easily; *λεῖος*, smooth; *ἐγγύθι*, near; *ναίω*, to dwell; *ἱδρὼς* (§ 13); *προπάροιθεν*, before; *τίθημι* (§ 4); *ἀθάνατος* (§ 17); *ὄρθιος*, steep; *οἶμος*, path; *τρηχὺς* = *τρᾱχὺς*, rough; *ἐπὴν* = *ἐπεὰν*, whenever; *ἱκνέομαι* (54); *ἄκρον*, summit; *ἔπειτα*, then; *πέλω* = *εἰμὶ*, poet.; *περ* (enclitic), although.

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1. *b.* *κεῖμαι*, *κείσομαι*, *ἐκείμην*[9]. *d.* *αἱρέω* (1). *e.* *τίθημι* (37). *f.* *ἱκνέομαι* (54).

2. *a.* *αἶνος ἐπί τινι*, *a song or tale over or upon a person.* *b.* Only used in the perfect, *πέπρωται*, *it is fated.* *c.* *τίκτω* (132). *f.* *διά*, *πόνος*, *labour.* *g.* *εὖ*, *δαίμων*, *deity, fate.* *h.* *Ὕλη*, *a band.*

4. W. § 177, *b.*

6. *Ἔστιν* (= *ἔξεστιν*. and then always paroxytone), *it is allowed, it is possible*, takes an infinitive.

7. *αἱρέω*, *to take*; *αἱρέομαι*, *to take for yourself, to choose.*

10. *a.* *κακία.* *b.* *ἐγγὺς.* *c.* *οἰκεῖ.* *d.* *ἐπεὰν.* *e.* *ἐστὶ.* *f.* *οὖσα.*

END OF PART X.

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PART XI.

BATTLE OF CUNAXA.

[Cyrus, the younger, the second of the four sons of Darius Nothus, king of Persia, and of Parysătis, was appointed by his father commander of the maritime parts of Asia Minor, and satrap of Lydia, Phrygia, and Cappadocia (B. C. 407). His elder brother, Artaxerxes Mnemon, ascended the throne B. C. 404; to which Cyrus also laid claim, at the suggestion of Parysatis, as having been born after the accession of Darius. He was arrested by Artaxerxes, condemned to death, but spared on the entreaties of his mother, and sent back to his satrapy, where he instantly began making preparations to dethrone his brother, giving out, however, that he was intending to march against the robbers of Pisidia. Quitting Sardis in the spring of B. C. 401, and having marched through Phrygia and Cilicia, he entered Syria, through the celebrated passes near Issus, crossed the Euphrates at Thapsacus, and marched down the river to the plain of *Cunaxa*, 500 stadia from Babylon. Artaxerxes, having been informed by Tissaphernes of his designs, was prepared to meet him. The battle at first was altogether in favour of Cyrus. The details, however, can be learned from the following extract from Xenophon's Ἀνάβασις (*march inland*), in which he narrates the expedition of Cyrus, the battle of Cunaxa, and the famous retreat of the 10,000 Greeks, at first under the generalship of Clearchus, then of himself. The latter part of the story is sometimes called the Κατάβασις. — *Smith, Dict. of Biog.*]

LESSON LXXIII.

§ 1. Ἤδη, already; ἀγορὰ πλήθουσα, (time of) full market; πλησίον, near; σταθμὸς, halting-place, stage; ἔνθα, where; μέλλω, to intend; κατα-λῦω, to halt; ἡνίκα, when; πιστὸς, faithful, trustworthy; προφαίνομαι, to appear, come in sight; ἐλαύνω, to ride ἀνὰ κράτος, at full speed; ἱδρόω, to be in a

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sweat: ἐντυγχάνω, to meet; βοάω, to shout; βαρβαρικῶς, in any language not Greek, here, in Persian; Βασιλεὺς, without the article = the king of Persia; παρασκευάζω, to prepare.

§ 2. Τάραχος, confusion; αὐτίκα, immediately; δοκέω, to think; καὶ πάντες δὲ, and all in fact, and all the rest too; ἄτακτος, not drawn up in battle array, in disorder; ἐπι-πίπτω (28), to fall upon.

§ 3. Κατα-πηδάω, jump down; ἅρμα, chariot, θώραξ = lorica, breast-plate; ἐνδύω, to put on; ἀνα-βαίνω, to mount; παλτὸν, javelin; παρ-αγγέλλω, to pass on orders; ἐξ-οπλίζω, to arm thoroughly; καθ-ίστᾶμαι, to take one's place; τάξις, rank.

§ 4. Σπουδὴ, haste; δεξιὸς, right; κέρας, wing (of an army); ἐχόμενος, next; εὐώνῡμος, left.

§ 5. Ἱππεὺς, horseman; χῑ́λιοι, 1000; πελταστικὸν, (body of) targeteers; ὕπαρχος, lieutenant.

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1. *b.* ἐπι-πίπτω (28). *c.* ἀνα-βαίνω (6).

2. *a.* ἵστημι, *to cause to halt.* *b.* εὐ-όνυμα, an euphemistic (*i. e.* good instead of the naturally bad) name for the left hand, omens from that quarter being unlucky; so, to avoid an unlucky word, the left hand is called εὐώνῡμος instead of δυσώνυμος, and ἀριστερὰ, from ἄριστος. *c.* πελτὴ, a light leathern shield.

3. It is followed by future, present, aorist; but of these the last is the rarest (for the augment, see W. § 53, *obs.* 2).

5. Lesson IX. 7.

7. Reflexive pronoun, after ἐπιπεσεῖσθαι. σφίσι, *sibi*; αὐτοῖς, *eis*; ἐκείνοις, *illis.*

8. ἔχομαί τινος, *to hold on to a man, be near him.*

9. See Gk. Cd. after cognates.

LESSON LXXIV.

§ 6. Ὅσον ἑξακόσιοι, about 600; ὁπλίζω, to arm; θώραξ (§ 3); παραμηρίδιον, thigh-piece; κράνος, helmet; ψιλὸς, bare, undefended; κεφαλὴ, head;

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καθίστᾰτο (§ 3); δια-κινδυνεύω, expose oneself to danger.

§ 7. Προ-μετωπίδιον, frontlet; προ-στερνίδιον, breast-plate; μάχαιρα, dagger.

§ 8. Οὔπω, not yet; καταφᾰνὴς, in sight; οἱ πολέμιοι, the enemy; ἡνί᾽κα (§ 1); δείλη, evening; κονιορτὸς, cloud of dust; νεφέλη, cloud; λευκὸς, white; χρόνος, time; συχνὸς, great, long; ὕστερον, afterwards; μελανία τις, something black; πεδίον, plain; ἐγγὺς, near; τάχα δὴ, by some chance; χαλκὸς, piece of brass; ἀστράπτω, to glisten; λογχὴ, spear-point.

§ 9. Λευκὸς (§ 8); Ϝώραξ (§ 3); ἄρχω, to command; ἐχόμενος (§ 5); γέρρον, wicker shield; φέρω (§ 33); ὁπλῖτης, heavy-armed soldier; ποδήρης, reaching to the feet; ξύλϊνος, wooden; ἀσπὶς, shield; τοξότης, bowman, archer; ἔθνος, tribe; πλαίσιον πλῆρες ἀνθρώπων, (square full of men =) solid square; ἕκαστος, each; πορεύομαι, to march.

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1. a. ὁπλίζω[17], καθ-ίστημι (36). d. ἔχω[2] (15). e. φαίνομαι[22].
2. a. παρὰ, by; μῆρος, thigh. b. πρὸ, in front of; μέτωπον, the forehead. c. πρὸ, στέρνον, the breast; κόνις, dust; ὄρνῦμι, to raise. h. ὅπλα, heavy arms. i. πούς, ποδὸς, foot; ἄρω or ἀραρίσκω, to fit.

LESSON LXXV.

§ 10. Διαλείποντα συχνὸν, at a considerable distance; ἀλλήλω, each other; τὰ δὴ καλούμενα, those, you must know, those, namely, which are called; δρεπᾰνὴ = δρέπανον, a scythe; φέρω (§ 33); ἄξων, axle; πλάγιος, side-ways; ἀπο-τείνω (τενῶ, τέτᾰκα, τέτᾰμαι, ἐτᾰ́θην), to stretch out; δίφρος, seat of chariot; βλέπω, to look; δια-κόπτω, to cut in two; ἐν-

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τυγχάνω (§ 33), to meet with; γνώμη, intention; ὡς ἐλῶντα, (as though they should =) that they should drive, = ἐλάσοντα (§ 13).

§ 11. Ὅ, in that = whereas, as to what; μέντοι, however; παρα-κελεύω, to pass along orders; κραυγή, shouting; ἀνέχομαι, to endure; ψεύδομαι, to be disappointed; σιγῇ ὡς ἀνυστὸν, as silently as possible; ἡσῠχῇ, quietly; ἐν ἴσῳ, evenly; βραδέως, slowly; πρόσ-ειμι, to approach.

§ 12. Ἐν τούτῳ, interea; παρ-ελαύνω, to ride along; αὐτὸς, in person; ἑρμηνεὺς, interpreter; βοάω, to shout out; νικάω, to conquer.

§ 13. Στῖφος, crowd; ἔξω, beyond; τοσοῦτον πλήθει περί-ειμι, I am so superior in numbers; ὅμως, nevertheless; ἀπο-σπάω, to withdraw; ποτᾰμὸς, river; φοβέομαι, to fear; κυκλόω, to surround; ἑκατέρωθεν, on both sides; ἀπο-κρῑ́νομαι, to answer; μέλει μοι, I take care; καλῶς ἔχει, it is well, all is right.

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2. *b.* ἀνύω or ἀνύτω, *to accomplish*, = as far as could be accomplished. *c.* Ἑρμῆς, *Mercurius interpres Divûm.*
3. *a. Happen to meet with*, any indefinitely; *b. some one in particular which they actually did meet with.*
4. Gk. Cd. App. 5, δ.
6. W. § 163, *obs.*
7. W § 142.
11. W. § 156.
12. καὶ ἦν (Lesson XXXV. 9).

LESSON LXXVI.

§ 14. Καιρὸς, conjuncture, time; ὁμᾰλῶς, evenly; πρὸ, εἶμι, to advance; ἔτι, still; συν-τάττω, to draw up in battle array, settle in rank; προσιόντων (§ 11); παρ-ελαύνω (§ 12), οὐ πάνυ πρὸς, not quite close to;

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κατα-θεάομαι, reconnoitre; *ἐκατέρωσε*, in both directions; *ἀπο-βλέπω*, to look steadily. (Less. LXII. qu. 11.)

§ 15. Ὑπ-ελαύνω, to ride up; *συναντάω*, to meet; *ἔρομαι*, to ask; *παρ-αγγέλλω* (§ 3); *ἐφίστημι*, to halt, pull up (*τὸν ἵππον*); *κελεύω*, to bid; *ἱερὸν*, sacrifice; *σφάγιον*, victim; *καλὸς*, favourable.

§ 16. Θόρῠβος, noise, confusion; *σύνθημα*, watch-word; *παρ-έρχομαι*, to go along, be passed along; *καὶ ὃς*, and he; *θαυμάζω*, to wonder; *ἀποκρῑ́νομαι* (§ 13); *Ζεὺς*, Zeus (=Jupiter); *σωτὴρ*, saviour.

§ 17. Ἀλλὰ, well! *δέχομαι*, I accept, hail with pleasure; *χώρα*, position, ground; *στάδιον*, furlong; *δι-έχω*, to be distant; *φάλαγξ*, phalanx, solid body of soldiers; *παιανίζω*, sing the pæan or war-song; *ἀντίος*, opposite, straight at.

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1. W. § 80, p. 99. *e.* ἔρομαι[9].
2. *a.* ὁμοῦ, *together*. *b.* συν-τίθημι, *word agreed upon*.
6. Joined by εἰ to a past verb, ἤρετο.
7. *a.* ἐρωτᾷ εἰ παραγγέλλει. *b.* ἐρωτᾷ τίς ὁ Θόρυβός ἐστι.
8. Gk. Cd. after cognates.
9. καὶ ὃς (Lesson LI. 5).

LESSON LXXVII.

§ 18. Πορεύομαι (§ 9, gen. absol. without any noun expressed), while they were marching; *ἐκ-κυμαίνω*, to wave out from the straight line (*κῦμα*, a wave); *τὶ τῆς*, a portion of the; *ἐπι-λείπω*, to leave behind; *ἄρχομαι*, to begin; *δρόμῳ θέω*, to run at full speed; *φθέγγομαι*, to shout out; Ἐνυάλιος, Ares (= Mars); *ἐλελίζω* = *παιανίζω* (§17); *καὶ πάντες δὲ* (§ 2); *ἀσπὶς* (§ 9); *δόρυ*, spear; *δουπέω*, to rattle.

§ 19. Πρὶν *τόξευμα ἐξικνεῖσθαι*, before an arrow

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reached them; *ἐκ-κλίνω*, to waver; *φεύγω*, to fly; *ἐνταῦθα δὴ*, thereupon; *διώκω*, to pursue; *κατὰ κράτος*, with all their might; *βοάω* (§ 12); *θεῖν δρόμῳ* (§ 18); *ἕπομαι*, to keep together, follow close.

§ 20. *Κενὰ ἡνιόχων*, without drivers; *προ-οράω*, to see beforehand, see them coming; *δι-ίστᾰμαι*, to stand apart; *ἔστι δ' ὅστις = ἔστι δέ τις, ὃς . . . καταλαμβάνω*, to catch; *ἱππόδρομος*, race-course; *ἐκ-πλήσσω*, to frighten thoroughly; *μέντοι* (§ 11); *οὐδὲ τοῦτον*, ne illum quidem; *πάσχω* (§ 26); *οὐδ' ἄλλος δὲ* (the negative of *καὶ . . . δὲ*, § 2), nor, in fact, any other; *πλὴν*, except that; *τοξεύω*, to shoot with an arrow.

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1. 1. *a. ἄρχομαι. c. προ-οράω* (25), cognates 12. *f. ἐκ-πλήσσω*[22].
2. *b. To cry; ἐλελεῦ, to shout hurrah! c. ὁ ἡνία ἔχων, he who holds the reins. d.* See Lesson LXXIII. 2.
3. W. § 44, *obs.* 1.
7. W. § 118.
9. *ἐκπλήγην τὸ σῶμα. ἐξ-επλάγην τὴν φρένα*, the former of bodily wounds or hurts, the latter of mental astonishment or alarm.

LESSON LXXVIII.

§ 21. *Τὸ καθ' ἑαυτοὺς*, the part opposite themselves; *ἥδομαι*, to be pleased; *προσκυνέω*, to offer homage, worship; *οὐδ' ὣς, ne sic quidem*, not even thus; *ἐξ-άγω*, to induce; *συ-σπειράω* (W. p. 135, § 5), to form in close order; *ἐπιμελέομαι*, to watch attentively; *ᾔδει* (pluperf. of *οἶδα, cum vi imperfecti*), he knew; *αὐτὸν*, with regard to him.

§ 22. *Ἄρχω* (§ 9); *ἡγέομαι*, to lead; *νομίζω*, to deem; *οὕτω*, thus; *ἀσφᾰλὴς*, safe; *ἰσχὺς*, forces; *ἑκατέρωθεν* (§ 13); *παρ-αγγέλλω* (§ 3); *χρήζω*, to wish; *ἥμῐσυς*, half; *αἰσθάνομαι* (§ 48).

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§ 23. Ὅμως, nevertheless; ἔξω (§ 13); ἐκ τοῦ ἐναντίου, straight in front, opposite; ἔμπροσθεν, before him; ἐπι-κάμπτω, to wheel round (the wings); ὡς εἰς κύκλωσιν, so as to surround the enemy.

§ 24. Δείδω, to fear (§ 87); ὄπισθεν, behind; κατα-κόπτω, to cut in pieces; ἀντίος, straight ahead; ἐμ-βάλλω, to charge, fall upon; τρέπω, to turn; ἀπο-κτείνω (19).

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2. *a.* προς-κυνέω, *to fawn upon like a dog,* κύων. *b.* σύν, σπεῖρα, *a body of troops,* manipulus.

3. ὡς, *as, so;* ὧς, *thus.*

5. Lesson LXXXIII. § 1.

6. οἶδά σε, τίς εἶ, *I know thee who thou art;* here σὺ ought to be the nominative of the subordinate verb εἶ; instead of this, it is *attracted* towards the chief verb, and is governed by it; this is called *Attic attraction.* Λέγω, οἶδα, εἶπον, &c. attract in this way.

8. It either agrees with the noun, or governs it in the genitive, taking the gender of the word governed; as, ἥμισυς χρόνος, ἡ ἡμίσεια τῆς ἡμέρας, οἱ ἡμίσεις τῶν στρατιωτῶν, αἱ ἡμίσειαι τῶν νεῶν; for the latter the neuter is sometimes used, as, τὸ ἥμισυ τῆς ἡμέρας, treating it as a substantive.

10. δείσας μὴ κατακόψῃ, *veritus ne deleret.*

LESSON LXXIX.

§ 25. Τροπή, flight; δια-σπείρω, to separate; ὁρμάω, to rush; πλήν (§ 20); ὁμοτράπεζοι, his table-companions.

§ 26. Καθ-οράω, to catch sight of, spy; στῖφος (§ 13); εὐθύς, immediately; ἀνέχομαι, to contain oneself; ἵεμαι (mid. of ἵημι), to rush; παίω, to strike; στέρνον, breast; τιτρώσκω (W. p. 118), to wound; ᾠρᾱξ (§ 3); ἰᾱτρός, physician (fr. ἰάομαι, to heal); τραῦμα, wound.

§ 27. Ἀκοντίζω παλτῷ, hit with a javelin; βιαίως,

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violently; *ὑπὲρ ἑκατέρου*, on behalf of each; *ὁπόσοι*, how many; *ἄριστος*, best; *κεῖμαι*, to lie.

§ 28. *Σκῆπτρον*, wand, and *ἔχω*, to bear; *θεράπων*, attendant; *πίπτω* (28); *καταπηδάω* (§ 3); *περι-πίπτω*, to throw oneself upon.

§ 29. *Ἐπι-σφάζω*, to slaughter one over another; *σπάω*, to draw; *ἀκῑνάκης*, scimitar, short curved sword; *χρυσόεις*, made of gold; *καὶ ... δὲ* (§ 2); *στρεπτὸς*, a twisted collar; *φορέω*, to wear; *ψέλλιον*, bracelet; *τιμάω*, to honour; *εὔνοια*, good will; *πιστότης*, fidelity; (Ch. X. § 1) *ἀπο-τέμνω* (29), to cut off; *εἰσ-πίπτω*, to rush into, fall upon; *στρατόπεδον*, camp.

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2. *a. ὁμοῦ, together; τράπεζα, table. c. στρατοῦ-πέδον, army-ground, camp.*

3. W. § 59, *b.*

4. W. § 54, *obs.* 3.

6. *πόσοι εἰσί*, direct question; *λέγε μοι ὁπόσοι εἰσί*, indirect question; s., *τίνες ἐστέ*; *ἔλεξεν οἵτινες εἶεν.*

10. The commonest is *ὑπὸ*; but *πρὸς* and *ἀπὸ* are also used, and *ἐκ* in Herodotus.

11. B. C. 559, Cyrus; 529, Cambyses; 521, Darius Hystaspis; 485 Xerxes I.; 465, Artabanus; 465, Artaxerxes Longimănus; 425, Xerxes II.; 425, Sogdianus; 424, Darius Nothus; 405, Artaxerxes Mnemon; 359, Ochus; 338, Arses; 336—331, Darius Codomannus, conquered by Alexander the Great at the battle of Arbēla.

END OF PART XI.

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PART XII.

EXTRACTS FROM XENOPHON'S ANABASIS, BOOKS I—III.

CHARACTER OF CYRUS. I. ix.

(1) *Cyrus as a boy.*

1. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κῦρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκοῦσαι, οὔτ' ἰδεῖν ἐστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἔνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος.

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Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκτανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

(2) *Cyrus's popularity as a satrap.*

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο καὶ εἴ τῳ σύνθοιτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρνους, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἄν ποτε πρόοιτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιντο, ἔτι δὲ καὶ κάκιον πράξειαν. 11. Φανερὸς δ' ἦν, καὶ εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὔχοιτο τοσοῦτον χρόνον ζῆν ἔστε νικῴη καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ ἑνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

(3) *His strictness in his government.*

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἴα καταγελᾶν, ἀλλὰ ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν

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στερουμένους ἀνθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπῃ τις ἤθελεν, ἔχοντι ὅ τι προχωροίη.

14. Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦσθαι εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν ὅπου τις Κῦρον οἴοιτο αἰσθήσεσθαι.

(4) *His popularity as a general.*

16. Εἴς γε μὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. 18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἴασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὁρῴη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, κατασκευάζοντά τε ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαῤῥαλέως ἐκτῶντο, καὶ ἃ ἐπέπατο αὖ τις ἥκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασιν. 20. Φίλους γε μὴν ὅσους ποιήσαιτο, καὶ εὔνους γνοιη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ τι τυγχάνοι

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βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὗπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

(5) *His kindness to his friends and followers*

22. Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἴς γε ἀνὴρ ὢν ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν, καὶ ὅτου μάλιστα ὀρῴη ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστὸν, ἐπειδή γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὕπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε, καὶ δεῖταί σου τοῦτον ἐκπιεῖν τήμερον, σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δή ποτε πορεύοιτο καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοίη, οὓς

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τιμᾷ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι, οὔτε Ἑλλήνων οὔτε βαρβάρων.

(6) *Devotion of his followers to him.*

29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπῆει πρὸς βασιλέα· πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὲ ὃν ὤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὔνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἤσθετο Κῦρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν οὗ ἡγεῖτο.

RETURN OF THE TEN THOUSAND.

(7) *Results of the death of Cyrus.* I. x.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιά. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκ ἔτι ἵστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν, ἔνθεν ὥρμηντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα ἦν, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἳ ἔτυχον ἐν τοῖς σκευοφό-

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ροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἁρπαζόντων ἀπέκτειναν· οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰ ἄλλα, ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὑτούς, ὡς πάντας νικῶντες· οἱ δὲ ἁρπάζοντες, ὡς ἤδη πάντες νικῶντες. 5. Ἐπεὶ δ' ἤσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῷεν τὸ καθ' αὑτούς, καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας (πλησιαίτατος γὰρ ἦν), εἰ πέμποιέν τινας, ἢ πάντες ἴοιεν ἐπὶ τὰ στρατόπεδον ἀρήξοντες.

(8) *Approach of the King and Tissaphernes.*

6. Ἐν τούτῳ καὶ βασιλεὺς πάλιν δῆλος ἦν προσιών, ὡς ἐδόκει, ὄπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο, ὡς ταύτῃ προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ᾗ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας, καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκτανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης, ὡς μεῖον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

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(9) *The Greeks rout the Persians.*

9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὄπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς, παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχούμενος συνῄει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγύς τε ὄντας καὶ παρατεταγμένους, αὖθις πάλιν παιανίσαντες ἐπῄεσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· 12. ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἀφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, ἀετόν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

(10) *The Greeks await the return of Cyrus.*

13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μέντοι ἔτι ἰθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστιν, ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἥλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο. 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα, ἀλλ'

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εἴκαζον ἢ διώκοντα οἴχεσθαι, ἢ καταληψόμενόν τι προεληλακέναι· 17. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευφόρα ἐνταῦθα ἄγοιντο, ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς.

(11) *After returning to their camp, and learning the death of Cyrus, they offer the crown to Ariæus. The king sends Phalinus to demand from the Greeks the surrender of their arms.* II. i.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλῖνος εἷς Ἕλλην, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὢν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τὰς τάξεις τε καὶ ὁπλομαχίαν. 8. Οὗτοι δέ, προσελθόντες τε καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασιλέως θύρας, εὑρίσκεσθαι ἄν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικώντων εἴη τὰ ὅπλα παραδιδόναι· Ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω. Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξῃρημένα· ἔτυχε γὰρ θυόμενος. 10. Ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκάς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα, ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται

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ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἐστὶν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβάτων· καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδ' εἰ παρέχοιεν ὑμῖν, δύναισθ' ἂν ἀποκτεῖναι.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· Ὦ Φαλῖνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ ὅπλα καὶ ἀρετή· ὅπλα μὲν οὖν ἔχοντες, οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἷον τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδῶσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα.

(12) *Reply of Clearchus to Phalinus.*

20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα, ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλῖνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεύς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ, σπουδαὶ εἶησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι, πόλεμος. Εἴπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπουδαί ἐσμεν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ. Τί οὖν ταὐτά ἐστιν; ἔφη ὁ Φαλῖνος. Ἀπεκρίνατο ὁ Κλέαρχος· Ἦν μὲν μένωμεν, σπουδαί· ἀπιοῦσι δὲ καὶ προϊοῦσι, πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπουδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταὐτὰ πάλιν ἀπεκρίνατο· Σπουδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϊοῦσι, πόλεμος. Ὅ τι δὲ ποιήσοι οὐ διεσήμηνεν.

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(13) *Length of the march from Ephesus to Cunaxa.* II. ii.

6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

(14) *The Greeks cross the Tigris on rafts, arrive at the greater Zab. Interview between Clearchus and Tissaphernes. Arrest and death of the generals. Character of Clearchus.* II. vi.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἷς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν· ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν ἑαυτοῦ πόλιν ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θρᾳξίν. 3. Ἐπεὶ δὲ μεταγνόντες πως οἱ Ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. Ἤδη δὲ φυγὰς ὢν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλῃ γέγραπται· δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς· 5. ὁ δὲ λαβὼν οὐκ ἐπὶ ῥᾳθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Θρᾳξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἦγεν αὐτούς· καὶ πολεμῶν διεγένετο μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὴ ἀπῆλθεν ὡς ὢν ἐκείνῳ αὖ πολεμήσων.

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6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἱρεῖται πολεμεῖν· ἐξὸν δὲ ῥᾳθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἱρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ ὥσπερ εἰς ἱππικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον· οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. 8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου οἷον κἀκεῖνος εἶχεν. Ἱκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν, ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν, ὡς πειστέον εἴη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὀρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμῃ δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἠγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ᾑροῦντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐῤῥωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο καὶ ἐξείη πρὸς ἄλλους ἄρχοντας ἀπιέναι, πολλοὶ αὐτὸν ἀπέλιπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ ἀεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἑπομένους οὐδέποτ' εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τετα-

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γμένοι, ἢ ὑπὸ τοῦ δεῖσθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρῆτο. 14. Ἐπειδὴ δὲ καὶ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, μεγάλα ἤδη ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρσαλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

(15) *Xenophon's dream.* III. 1.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτὸν, εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μέντοι Ξενοφῶν, ἀναγνοὺς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης ὑποπτεύσας μή τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἴη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντι εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἂν καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθείη. Καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ᾐτιᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῷον εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθείη. Ἐπεὶ μέντοι οὕτως ἤρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω

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ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κῦρος συμπροθυμεῖτο μεῖναι αὐτόν· εἶπε δὲ ὅτι, ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθείς, οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμήν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη ἐπὶ βασιλέα. Φοβούμενοι δὲ τὴν ὁδὸν, καὶ ἄκοντες, ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἠδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. Ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὢν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναιτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπό τινων ἀποριῶν.

13. Ὁποῖόν τι μέντοι ἐστὶ δὴ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίνεται γὰρ τάδε· εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· Τί κατάκειμαι; ἡ δὲ νὺξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπ-ιδόντας, πάντα δὲ τὰ δεινότατα παθόντας, ὑβριζομένους ἀποθανεῖν; 14. Ὅπως δ' ἀμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις.

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(16) *Xenophon, being chosen general, leads the Ten Thousand through the Carduchian Mountains and Armenia to the Euxine, and eventually to Thrace. First view of the sea.* IV. vii.

21. Καὶ μετὰ πολλὰς ἡμέρας ἀφικνοῦνται ἐπὶ ὄρος τι ὑψηλόν· ὄνομα δὲ τῷ ὄρει ἦν Θήχης· ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 23. ἐπειδὴ δὲ οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας, καὶ πολλῷ μεῖζον ἐγίγνετο ἡ βοή, ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μέγα τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν, παοεβοήθει· καὶ τάχα δὴ ἀκούουσι βοώντων τῶν στρατιωτῶν, Θάλαττα, Θάλαττα, καὶ παρεγγυώντων. Ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο, καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους, καὶ στρατηγοὺς, καὶ λοχαγοὺς, δακρύοντες. Καὶ ἐξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν.

(17) *Summary of Books* I—IV. V. i.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἃ εὔξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

(18) *Summary of the entire* Ἀνάβασις *and* Κατάβασις. VII. viii.

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.

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INDEX OF WORDS AND PHRASES.

The pupil should be constantly exercised in the following, and required to give the English of them, the mood, tense, case construction, derivation, &c.

LESSON

1. γονεῖς.
ἑορτῇ.
ἐγένετο.
ἀναβάντων αὐτῶν.
ἐν τῷ ὑποστρέφειν αὐτούς.
ἔγνω.
2. ἦλθον.
ἀνεζήτουν.
εὑρόντες.
ἐπερωτῶντα.
3. ἐξίσταντο.
συνέσει.
ἰδόντες.
ἐξεπλάγησαν.
ᾔδειτε.
4. οὐ συνῆκαν.
κατέβη.
διετήρει.
προέκοπτε.
χάριτι.
5. ἡγεμονεύοντος.
ἐπὶ ἀρχιερέων.
τὴν περίχωρον.
ἄφεσιν.
6. γέγραπται.
βοῶντος.
εὐθείας.
πᾶν ὄρος.
ἔσται.
ὄψεται.
7. ὑπέδειξεν.

LESSON

φυγεῖν.
ἄρξησθε.
ἐγεῖραι.
ἀξίνη.
κεῖται.
8. ἀποκριθεὶς.
μεταδότω.
διατεταγμένον.
ὑμῖν.
9. ἱμάντα.
οὗ.
λῦσαι.
εἴη.
10. τὴν ἄλωνα.
συνάξει.
εὐηγγελίζετο.
γυναικὸς.
κατέκλεισε.
11. ἀνεῳχθῆναι.
εἶδει.
γενέσθαι.
ηὐδόκησα.
12. ἦν ἐστώς.
εἶδε.
ἀπέπλυναν.
ἐμβὰς.
13. ἐπαύσατο λαλῶν.
χαλάσατε.
ἐπιστάτα.
διερῥήγνυτο.
μετόχοις.
συλλαβέσθαι.

LESSON

ἔπλησαν.
14. ἰδὼν.
προσέπεσε.
γόνασι.
ἀνὴρ.
περιέσχεν.
φοβοῦ.
ἔσει ζωγρῶν.
ἀφέντες.
15. ἤμελλε τελευτᾶν.
ἔντιμος.
ὅπως διασώσῃ.
παρέξει.
16. τὸ ἔθνος.
μακρὰν ἀπέχειν.
μὴ σκύλλου.
ἠξίωσα.
εἰπὲ λόγῳ.
17. πορεύθητι.
στραφεὶς.
εὗρον.
18. ἐν τῇ ἐξῆς.
ὡς ἤγγισε.
τεθνηκὼς.
καὶ αὐτῇ χήρᾳ.
ἤψατο τῆς σύρου.
19. ἤρξατο.
ἔδωκεν.
ἐγήγερται.
ἀπήγγειλαν.
20. συνιόντος ὄχλου.
τοῦ σπεῖραι.

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LESSON
ὃ μὲν.
κατέφαγεν.
συμφυεῖσαι.
21. ὦτα.
δέδοται.
τίς εἴη.
μὴ συνιῶσι.
22. αἴρει τὸν λόγον
ἵνα μὴ σωθῶσι.
ἀφίστανται.
οἵτινες.
23. γνόντες.
ἐᾶτο.
Θεραπείας.
ἀπόλυσον.
24. δότε.
φαγεῖν.
πλεῖον.
κατακλίνατε.
κλισίας.
ἀνὰ πεντήκοντα.
ἀναβλέψας.
κατέκλασε.
ἐδίδου.
ἤρθη.
25. ἀνέστη.
γέγραπται.
ἀναγιγνώσκεις.
ἰσχύος.
τὸν πλησίον συν.
ποιει.
26. ὑπολαβὼν.
λῃσταῖς.
περιέπεσεν.
ἐκδύσαντες.
ἀφέντες.
ἡμιθανῆ τυγχάνοντα.
κατὰ συγκυρίαν.
ἀντιπαρῆλθεν.
ἦλθε κατ' αὐτόν.
27. κατέδησε.
τραύματα.
ἐπιβιβάσας.
τὸ ἴδιον κτῆνος.
ἤγαγεν.
πανδοχεῖον.

LESSON
ἐκβαλὼν.
τὸ ἔλεος.
28. τὸ ἐπιβάλλον μέρος.
διεῖλε τὸν βίον.
ἀσώτως.
29. ἐκολλήθη.
γεμίσαι.
κεράτιον.
ὧν ἤσθιον.
εἰς ἑαυτὸν ἐλθών.
κληθῆναι.
30. μακρὰν ἀπέχειν.
δραμὼν ἐπέπεσεν.
τράχηλον.
ἐνδύσατε.
ἐνέγκαντες.
Θύσατε.
φαγόντες.
ἀπολωλὼς ἦν.
31. ἤγγισε.
συμφωνίας.
τί εἴη ταῦτα.
ὠργίσθη.
ἔριφον.
ἵνα εὐφρανθῶ.
χαρῆναι ἔδει.
32. κώμην τινά.
ἦραν φωνήν.
ἐλέησον.
33. ἰάθη.
οἱ δὲ Σ' ποῦ ;
ἀλλογενὴς.
ἀναστὰς.
34. ἀπέστειλε.
δεδεμένον.
ἀγάγετε.
ἐρεῖτε.
χρείαν ἔχει.
λυόντων αὐτῶν.
οἱ κύριοι.
35. ἐπιῤῥίψαντες.
ὑπεστρώννυον.
τὰ ἱμάτια.
πασῶν ὧν εἶδον δυνάμεων.
ἐπιτίμησον.
κεκράξονται.

LESSON
36. ἐπιβαλεῖν χεῖρας.
ἐν αὐτῇ τῇ ὥρᾳ.
ἔγνωσαν.
ἵνα ἐπιλάβωνται.
ἐξουσία.
φόρον δοῦναι.
37. πανουργίαν.
εἰκόνα.
ἐσίγησαν.
38. συγκατατεθειμένος.
ᾔτήσατο.
καθελὼν.
ἐνετύλιξεν.
σινδόνι.
39. παρασκευὴ.
σάββατον ἐπέφωσκε
αἵτινες.
ἦσαν συνεληλυθυῖαι.
μνημεῖον.
ἐτέθη.
40. ἐπάρας.
ἐν τῷ εὐλογεῖν αὐτὸν.
διέστη.
διαπαντὸς.
ἀμὴν.
41. ποιμένας.
ἐσθίοντας.
ἡλίκος ἂν ἦν Θόρυβος.
ἀλώπεκος.
τίκτειν.
κώνωψ.
ηὔλει.
μελήσει μοι
42. ὄφιν.
εὑρὼν.
πεπηγότα.
κατέθετο.
πεπείρους.
κρεμαμένους.
δμφαγες.
43. ἔριφος.
ἑστὼς.
παριόντα.
πνιγῆναι.
παροδίτην.
σωθέντι.

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LESSON
44. κυὼν θηρευτικός.
ἐπιστραφεὶς.
ὦ κακὴ κεφαλή.
οὐτινος.
ὑπήνεγκας.
45. δορὰν λέοντος.
ἐπενδυθεὶς.
ποιμνίων.
πνεύσας.
ἐπιδραμόντες.
ταὼς.
ἠξίου.
ἐπαρκέσεις.
46. ὠὰ τίκτειν.
πλείους κριθάς.
εἰ παραβάλοι.
ὅς τῆς ἡμέρας.
πιμελης.
ὡς μικροῦ ἀποθανεῖν.
ἐκ τρίτου.
47. Θέρους.
ξηρανθείσης τῆς λίμνης.
φρέατι.
περιέτυχον.
ἄτερος.
ἂν ξηρανθῇ.
48. συλληφθείσης.
διελεῖν.
μερίδας.
ἐκ τῶν ἴσων.
κατέφαγεν.
σωρεύσασα.
49. ταχύτερος κυνῶν.
πέφυκας.
κέρατα ὑπερφυᾶ.
ἐν δ' οἶδα.
ἐπειδὰν ἀκούσω.
δυνατώτερός μου.
ξύειν τοῖς ὄνυξι.
δάκνειν ὀδοῦσι.
50. ἔλθωμεν.
σαλπίσας.
ἐνεπήγετο.
κατέλυεν ἑαυτόν.
ἐπινίκιον ᾄσας.

LESSON
ἔπτατο.
ἐμπλακεὶς.
ἀραχνῆς δεσμῷ.
ἀπώλετο.
εὐτελοῦς ζώου.
51. περιστερεῶνι.
τρεφομένας.
λευκάνας.
διαίτης.
προσίεντο.
ἐφθέγξατο.
καὶ ὃς.
ἀπεῖρξαν.
μηδετέρας.
52. ἥμερον.
εὐηλίῳ τόπῳ.
ἐμακάριζεν.
εὐεξίᾳ.
ἀπολαύσει.
ὀνηλάτην.
ῥοπάλοις.
53. ἡ βάρβιτος.
ἠχεῖ.
ἤμειψα.
πρώην.
ἄθλους.
54. ὁπλὰς.
ἔδωκεν.
ποδωκίαν.
λαγωοῖς.
χάσμ' ὀδόντων τὸ νηκτὸν.
καλή τις οὖσα.
55. μερόπων.
κέαται.
ἐπισταθείς μου.
ὀχῆας.
κατά μου σχίσεις.
βρέχομαι.
56. λύχνον ἅψας.
ἀνέῳξα.
βρέφος φέροντα.
καθίξας.
ἀνέθαλπον.
ἀπέθλιβον.
57. κρύος.
μεθῆκε.

LESSON
βλάβεται.
βραχεῖσα.
ἀνὰ δ' ἄλλεται.
ἀβλαβὲς.
58. ἔσοπτρον.
ἄθρει.
τὰ Μοίρης.
59. μέριμναι.
θανεῖν με δεῖ.
πίωμεν.
εὕδουσιν.
60. κοιμωμένην.
ἐτρώθη.
ὠλόλυξε.
δραμών.
ὅλωλα.
γεωργοὶ.
πονέω.
61. μέμνημαι.
ἐκ παίδων εἰς ἥβην ὁρμᾶσθαι.
αὐτοκράτορες.
καθῆσθαι.
τράπηται.
62. καὶ φανῆναι αὐτῷ.
αἰδοῖ.
τεθραμμένην.
κεκαλλωπισμένην.
ὥστε δοκεῖν.
ἀναπεπταμένα.
ἀποβλέπειν.
63. πλησιαίτερον.
ῥηθεῖσαν.
προσδραμεῖν.
ῥᾴστην.
ἄπειρος.
φροντιεῖς.
64. τί ἂν τερφθείης;
ἡσθείης.
μαλακώτατα.
ὑποψία.
ἐὰν γένηται.
φόβος μὴ ἀγάγω.
τούτοις χρήσει.
οὐδενὸς ἀπεχόμενος.
κερδᾶναι.
τοῖς ἐμοὶ ξυνοῦσι.

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LESSON
65. γύναι.
ὑποκόριζόμενοι.
ἥκω.
ἐντιμοτέραν.
ἐπ' ἀγαθοῖς.
66. προοιμίοις.
διέθεσαν.
ἴλεως.
Θεραπευτέον.
ἀξιοῖς.
67. ἀφθόνους.
οἶει.
χειροῦσθαι.
μαθητέον.
ἐθιστέον.
ἰδρῶτι.
68. ὑπολαβοῦσα.
ῥᾳδίαν.
ὦ τλῆμον.
οἶσθα.
ἐμπίπλασαι.
πολυτελεῖς.
χιόνα.
69. στρωμνὰς.
ὑπόβαθρα.
διὰ τὸ μηδὲν ἔχειν ὅ τι ποιῇς.
ἀπέῤῥιψαι.
ἀνήκοος εἶ.
τεθέασαι.
70. ἐπαρκέσειεν.
τοῦ σοῦ Θιάσου.
ἀνόητοι.
διαδραμόντες.
ἀποθέμενοι.
χωρὶς ἐμοῦ.
71. παραστάτης.

LESSON
συλλήπτρια.
ἀπόλαυσις.
ἀνέχονται.
μεθιᾶσι.
τὰ δέοντα.
72. ἀγάλλυνται.
τὸ πεπρωμένον.
ἔξεστι.
κεκτῆσθαι.
ἱλαδὸν.
ἐλέσθαι.
ῥηϊδίως.
ἔθηκαν.
ἐπὴν ἵκηται.
73. ἀγορὰ πλήθουσα.
καταλύσειν.
βαρβαρικῶς.
καὶ πάντες δέ.
σφίσιν ἐπιπεσεῖσθαι.
ἐνέδυ.
καθίσταντο.
ἐχόμενος.
εὐωνύμῳ.
74. κράνεσι.
δεῖλη.
κονιορτὸς.
ἤστραπτε.
γεῤῥοφόροι.
πλαισίῳ.
75. δρεπανηφόρα
εἰς πλάγιον.
ἀποτεταμένα.
ὅτῳ ἐντυγχάνοιεν.
ὡς ἑλῶντα.
σιγῇ ὡς ἀνυστόν.
ἑρμηνεῖ.
κἂν τοῦτο νικῶμεν.

LESSON
τὸ μέσον στῖφος.
ἀποσπάσαι.
ὅτι αὐτῷ μέλοι.
76. ὁμαλῶς προῄει.
εἴ τι παραγγέλλοι.
ἐπιστήσας.
τὸ σύνθημα.
ἐπαιάνιζον.
77. ἐξεκύμαινέ τι.
ἐφθέγξαντο.
τῷ Ἐνυαλίῳ.
πρὶν τόξευμα ἐξικνεῖσθαι.
κατὰ κράτος.
ἐπεὶ προΐδοιεν.
διέσταντο.
ἐκπλαγείς.
78. τὸ καθ' αὑτοὺς.
συνεσπειραμένην.
ᾔδει αὐτὸν ὅτι μέσον ἔχοι.
εἰ χρῄζοιεν.
βασιλεὺς.
ἐμβαλὼν.
79. κατελείφθησαν.
ὁμοτράπεζοι.
καθορᾷ.
οὐκ ἠνέσχετο.
παρ' ἐκείνῳ ἦν.
σκηπτούχων.
περιπεσεῖν αὐτῷ.
ἐπισφάξαι αὐτὸν Κύρῳ.
καὶ στρεπτὸν δὲ ἐφόρει.
ἐτετίμητο.

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ACTIVE VOICE.	MIDDLE VOICE.
1. Present.	8. Present.
2. Imperfect.	9. Imperfect.
3. Future.	10. Future.
4. First Aorist.	11. First Aorist.
5. Perfect.	12. Perfect.
6. Pluperfect.	13. Pluperfect.
7. Second Aorist.	14. Second Aorist.

PASSIVE VOICE.

15. Present.	18. Pluperfect.	21. First Future.
16. Imperfect.	19. Paulo-post Future.	22. Second Aorist.
17. Perfect.	20. First Aorist.	23. Second Future.

The Moods are referred to as follows: —

α. Indicative.	γ. Subjunctive.	ε. Infinitive.
β. Imperative.	δ. Optative.	π. Participle.

FORMULA FOR PARSING.

SUBSTANTIVE.

From what?
Common or Proper?
Decline.
Gender.
Number.
Case.
Concord or Government.
Syntax Rule.
Derivation.

ADJECTIVE.

From what?
Number of Terminations?
Decline.
Gender.
Number.
Case.
Concord or Government.
Syntax Rule.
Compare.
Derivation.

PRONOUN.

Of what kind?
Then as Adjective.

VERB.

From what?
Contract, Verb in ω, μι, &c.
Simple or Compound.
Conjugation.
Characteristics.
Conjugate —
Act. Pres., Fut., Perf., 2 Aor.
Midd. Pres., Fut., Perf., 2 Aor.
Pass. Pres., Perf., 1 Aor., 2 Aor.
Voice.
Mood.
Tense.
Cognate Tenses.
Go through Tense.
Number.
Person.
Concord or Government.
Syntax Rule.
Derivation.

PARTICIPLE.

As Verb, as far as Tense;
Then as Adjective.

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